

JUNE, 1910

10 CENTS

NEW THOUGHT

A Journal of Practical Idealism

Edited by

William Walker Atkinson

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Statement of Truth

For June, 1910

I am a Centre of Consciousness, Life, and Power in the Whole. Beneath me, above me, back of me, and within me, is the Spirit of the Whole. I am a channel through which the Infinite Spirit manifests, demonstrates and operates. To the extent that I allow this Infinite Spirit to flow through me freely, fully, and completely, I am strong, well, and happy. To the extent that I interpose fear, doubt and erroneous belief, I fail to receive the inflow of the Infinite Power, Life and Power of the Whole. I face the Sun of Truth, joyfully, hopefully, trustingly, and fearlessly. I demand that which is mine. I live in confident expectation of its realization. I manifest my faith and hope in acts, deeds, and works, and thus materialize my Ideals; demonstrate the Truth; and assert my Real Self.

Judge Not!

BY ADELAIDE A. PROCTOR.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height and pain
And love and glory that may raise
This soul to God in after days!

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William Walker Atkinson

Vol. XIX

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No. 6

Chips From the Old Block

William Walker Atkinson

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."



LISTEN to the voice of your Higher Self.

Learn to live each day according to its message.

Strive ever to live up to the best within yourself.

Be satisfied with nothing else than your very best.

You may stumble often—you may fall, in all probability, many times—but what of that?

T'is no disgrace to stumble—no shame to fall—the disgrace and shame are in one's remaining down after the stumble or fall.

If, in spite of your stumbles and falls, you move one inch ahead—haven't you gained that one inch? Congratulate yourself, and then try for another inch.

What if men do thwart you, and oppose you—heed them not, but hold to your ideal in spite of it.

What if men do hate you—they harm but themselves, not you. Care not, but hold to the Truth. Men come, and men go, but Truth is eternal.

Sing ever your song of hope. Voice ever the triumphant hymn of the soul. Though your voice grow faint—and your breath weak—continue to hum the Song of Life.

"Do what thy manhood bids thee do. From none but self expect applause."

Hold fast to your hopes—your ideals—your dreams. In the end they will come true, somewhere, sometime, somehow. What matters the rest.

Pray ever thy prayer: "Make me true to Myself." This, perhaps, is the greatest of all prayers. And, the prayer is part of the answer.

The Principles of Mental Healing

THIRD LESSON—MIND AND MATTER

By Sidney A. Weltmer

This is the third lesson of the series of lessons upon "The Principles of Mental Healing", from that master of this subject, Prof. S. A. Weltmer. To attempt to praise the work of this earnest worker and pioneer in the field of Mental Healing would be but to paint the lily or gild the rose. Prof. Weltmer's work is too well known and firmly established to require any word of commendation from anyone else. In this series of lessons Prof. Weltmer gives us a plain, simple presentation of the fundamental principles underlying Mental Healing as practiced by him for many years past, the principles being set forth so that their relation to modern science may be plainly perceived. We feel sure that this series will be welcomed by the hosts of students and friends of Prof. Weltmer, and will prove a worthy addition to his long list of writings.—The Editor.

IT is said by the latest thinkers along the line of what is called "new knowledge" in material or physical science, that there is not in any part of nature, even in its coarsest, grossest forms of which one can conceive, a single atom that did not once exist in that filmy, intangible substance that is called mind. Nothing exists to-day that was not once in that form. Nothing exists to-day that is not still in that form; and each particle of matter represents an intelligent, thinking power.

Mind individualizes itself into just as many phases of manifestation as there are atoms composing the matter through which it finds expression.

Some students of the occult think they must be constantly separating themselves from other things and seek to dissociate themselves and be entirely spirit, abstaining from everything material, unconscious of the fact that in the coarsest material is an equal amount of this same presence of God that there is in the finest body of which they can conceive.

The moment man denies the existence of matter or denies the importance of anything, then he withdraws himself from that thing, but he has no power to withdraw the presence of Infinite Mind or Infinite Wisdom from that form of existence and so the expression

is the important thing between the spirit and the matter in which it manifests.

Mind exists in potentiality in everything that it creates. This must be taken into consideration in order to get a clear concept of how mind is converted into matter and still remains the mind that is in the matter.

It was some time before the material scientist conceived that in the coarser forms of matter was just as much the presence of mind as in the very finest forms; hence, the origination of the idea that matter was evil; that matter was that part of creation from which God had absented Himself; that it was disintegrating to think of those things.

Think for a moment of the process by which mind makes of itself the things which it creates. It is wonderful how the little germ concealed in the heart of an acorn can gather unto itself the materials that are invisible to the eye and build a great tree that has thousands of feet of lumber in it. Where was this material before it was utilized by the acorn? In what form did it exist when that seed began to germinate? What was it like before it became a leaf, or a branch, or a bud, or a flower?

As we cannot see the processes by which this invisible force or intelligence operates, we think of it as nature working out her processes, but the student or investigator with his microscope is de-

terminated to know something about these things and he is broadening his knowledge in that direction every day.

The one concept that is being generally grasped to-day is that of the omnipresence of Infinite Mind; that it is always everywhere in the same quantity and the same quality.

Mind and matter are not separate but mind is the real substance of all matter, the very cause of its existence and perpetuation. Matter is simply the grosser substance of this great atmosphere of mind, that has been gathered together in different forms of manifestation.

Infinite mind permeates every created thing, is within each individual with just as much wisdom and power and just as ready to shape into perfect form the materials of a physical body that has become disordered as He was when the worlds were made.

The physiologist of to-day has discovered that close inter-relationship between matter and that which produced it and he believes that God is omnipresent with all of His wisdom and power, with a knowledge of how to rebuild each cell and each tissue and that He enters into and abides in every atom of His created world.

To the physical scientist, whose prophet and whose revelator is the microscope, God is present when a murder is committed, but the eyes of the murderer are blinded to His presence. The man who commits a murder is not conscious of the presence of the Father, any more than the man who kicks aside a piece of valuable ore, ignorant of its worth and says that it is worthless, is conscious of its intrinsic value. He fails to recognize it because he thinks that when matter becomes solid the Creator recedes from it, and wherever there is evil there is no God; so he assigns evil a place to occupy alone.

This is the principal thing to be considered in determining that mind and matter are the same substance but in different forms of manifestation, causing it to appear to be one thing to one

person and something different to another, according to the mental evolution which has taken place in the life of the one who seeks the point of convergence.

When the gardener plants a seed he intuitively knows that there is an intelligent principle within the seed that will respond to its environment and begin the process of growth. At the first division of the cell in the seed of the plant, begins the process of changing mind into matter, which process continues until the plant is completed. The intelligence in the mind of the seed enabled it to manifest what was potential in the germ, in the material substance which grows into and adds itself to the plant until its growth and life is complete.

Every therapist who depends wholly upon suggestive methods has observed the same identical process spring from the germ in the seed of hope of renewed courage, of words of cheer, of kindness, of helpfulness, responding in the same manner producing healthy tissues and healthful activities in the physical body of the mind in which was dropped this seed of encouragement.

The reference to the case in the former chapter of the large unhealed laceration on the patient's leg is an instance of where hope aroused and unremittently sustained in the mind, grew into living tissue, healthy tissue, perfect tissue, in a very short time; as there was an actual addition of material substance, flesh and blood and as there was nothing aroused except the activity of the subconscious mind and this mind actually builded into material substance the tissues which were replaced.

A specific case in which mind was the sole agent in the production of material addition to the human body is strikingly illustrated in the case of a lady who came to the writer for help in 1904.

This was a case diagnosed as pernicious anemia. The condition was that of great emaciation, the body at normal weighing one hundred ten pounds, weighed at the time of beginning treatment only sixty-two pounds.

By knowing just what intention to exercise and what suggestion to give, hope was implanted in the mind of this patient with the result that the mind within that patient actually built material substance into its tissue to the extent of eleven pounds in seven days, with thirty-five pounds additional in the ensuing forty days.

All growth is mind evolving into visible substance, not only retaining its presence in the mass evolved, but individualizing into as many phases as there are cells in the combined community. In each of these cells exists a separate intelligence, all of which, however, have common powers, each capable of exercising its own prerogative, each capable of uniting its forces with one or all of the cells composing the mass.

Man objectively is not a creator. Subjectively mind operates in harmony with the Infinite, changing the mind in the individual's own body into physical substance, increasing its volume and adding to its tissues, and in this sense the mind of man creates.

When he can conceive of a part of his being having been employed in the creation of his body he can easily see that his body belongs to him and as its creator he can control it. When one can get this concept clearly into his mind he is able to distinguish between what he is and what he has. He can become conscious of the idea that he can be what he wills to be. His body can be what he wills it shall be. What he manifests is what he conceives as possible and what he chooses to be. He really is in potentiality capable of all things.

It is claimed by certain scientific thinkers that the soft parts of the body, the flesh and its tissues, are replaced in from every sixty days to twenty-four months. Conceding that mind divides the cell and creates the material which enters into the new tissues, man can by choosing to do so, build into his body the kind and character of material he desires to have there, in that period of time.

A striking instance occurred in the experience of the writer, in the case of a young man about thirty years of age, who applied for treatment, being in a condition considered to be, and diagnosed by a number of physicians, as the last stages of pulmonary tuberculosis. An extensive diagnosis described cavities in both lungs, the entire loss of voice and extreme emaciation, showing a reduction of fifty-five pounds from the normal weight which was one hundred forty pounds.

A most careful study and examination of the temperament and mental habits of this patient was required in order to determine the proper suggestion to give to arouse and fully awaken all of the hope and courage within him, which suggestion being followed by skilful instruction and constant encouragement resulted in the perfect recovery not only of the normal healthy mental activity, but actually created and built into his body more than forty-five pounds of solid flesh and healthy tissue in the short period of eleven weeks, at which time no trace of tuberculosis remained.

This is an extreme case, as striking as that recorded of the old Testament character, Job, and demonstrating to the writer more than any other case in his experience how the hopeful mind crystallized its activities into a determined purpose, reposing absolute trust in the Infinite Mind, actually created new substance out of itself, which it manifested in the restoration of health and the renewal of material substance which added to his body and made it a fitting temple in which to dwell.

It is the belief of the writer that this lesson, together with the discussion of the "Intelligence of the Cell," has laid a rational foundation upon which the student of Suggestive Therapeutics may build for himself a working hypothesis, or at least inspire him to the investigation of the finer forces of his being and make him more fully acquainted with the powers that lie within him and with the possibility of their expression.

New Thought for Beginners

THIRD LESSON—THE DWELLER WITHIN

By William Walker Atkinson

In this series of articles the writer attempts to instruct beginners in the New Thought by an unusual method, and according to an unfamiliar principle. Instead of insisting upon the acceptance of a hypothesis or general principle of truth, he aims to cause the student to perceive in himself certain forms of consciousness and understanding—certain facts of experience, in fact—and to then enlarge this experience, understanding and consciousness until he perceives the truth in actual experience and consciousness. Instead of starting with a general principle and then proceeding to apply that principle to the particular facts of everyday life, the process is reversed and the student is taught to perceive particular facts of everyday life and then to reason inductively by experiment to general principles. In this way the student obtains his knowledge from "within", rather than from books. An ounce of actual experience is worth a pound of theory. We trust that this attempt will receive the approval of those who consider it. It will require a little time to develop the idea fully, of course. The progress must be made step by step, experience following upon experiment, and knowledge upon experience. It is possible to experience truth, as well as to know it theoretically. The older methods seek to unfold the truth in the mind of the student—to place therein the general principles. In this method we aim to "unfold" the truth which is latent and dormant within the mind of each. After the real self is found, the rest is comparatively easy. Although these lessons are labeled "for beginners", we feel that even the most advanced students may read them with practical benefit. Incidentally, we may say that these lessons are modeled upon the instruction given by the most advanced teachers in certain of the oldest esoteric fraternities—a fact which will be apparent to many of our most advanced readers.

BN the last lesson we saw that in the search for the "I" we are compelled to transcend the limitations of the physical body—are driven back into the recesses of our inner being, and must seek the "I" within the inner temple of our individuality.

The student, when he becomes aware that his "I" is something transcending his physical body, usually jumps to the conclusion that his *mind* must be the "I". And, in a way, he is correct in this conclusion. But he will find that there are many phases of the mind which are as changeable, temporary, and external as is the physical body, and that he must lay aside one after another of his mental sheaths, coverings, or garments before he may discover the real "I." This statement may surprise those who are not familiar with the thought, but a little consideration will prove its truth. Before stating the teaching regarding this "I" within the "Me" which has been taught for ages among the esoteric fraternities, let us consider what one of

the most eminent of the modern psychologists, Prof. William James, has to say on this point.

Prof. William James, in his "Psychology" (Briefer Course), Chapter XII, says:

"Whatever I may be thinking of, I am always at the same time more or less aware of *myself*, of my *personal existence*. At the same time it is *I* who am aware; so that the total self of me, being as it were duplex, partly known and partly knower, partly object and partly subject, must have two aspects discriminated in it, of which for shortness we may call one the *Me* and the other the *I*. I call these 'discriminated aspects,' and not separate things, because the identity of *I* with *Me*, even in the very act of their discrimination, is perhaps the most ineradicable dictum of common sense. . . . I shall therefore treat successfully of (A) the self as known, or the *Me*, the 'empirical ego' as it is sometimes called; and of (B) the self as knower, or the *I*, the 'pure ego' of certain authors."

Prof. James then proceeds to divide

the 'empirical ego' or *Me* into two classes the first of which has to do with the physical body and other material properties of the *Me*, and also his social relations, etc. The second class consists of what Prof. James calls '*the spiritual Me*', (which, however, many of us would prefer to think of as "*the mental Me*,") of this class, he says:

"By the '*spiritual Me*', so far as it belongs to the empirical self, I mean no one of my passing states of consciousness. I mean rather the entire collection of my states of consciousness, my psychic faculties and dispositions taken concretely. This collection can at any moment become an object to my thought at that moment and awaken emotions like those awakened by any of the other portions of the *Me*. When we *think of ourselves as thinkers*, all the other ingredients of our *Me* seem relatively external possessions. Our capacities for sensation, for example, are less intimate possessions, so to speak, than our emotions and desires; our intellectual processes are less intimate than our volitional decisions. The more *active-feeling* states of consciousness are thus the more central portions of the *spiritual Me*. The very core and nucleus of ourself, as we know it, the very sanctuary of our life, is the sense of activity which certain states possess. This sense of activity is often held to be a direct revelation of the living substance of our Soul. Whether this be so or not is an ulterior question. I wish now only to lay down the peculiar *internality* of whatever states possess this quality of seeming to be active. It is as if they went out to meet all the other elements of our experience. In thus feeling about them probably all men agree."

Prof. James, after considering in detail the various aspects of the *Me*—the feelings, sensations, emotions, desires, and thought—then proceeds to a discussion of the "pure ego," or the *I*, as follows:

"The *I*, or 'pure ego,' is a very much more difficult subject of inquiry than the *Me*. It is that which at any given moment

is conscious, whereas the *Me* is only one of the things which it is conscious of. In other words, it is the *Thinker*; and the question immediately comes up, *what is the thinker?* Is it the passing state of consciousness itself, or is it something deeper and less mutable? The passing state we have seen to be the very embodiment of change. Yet each of us spontaneously considers that by '*I*', he means something always the same. This has led most philosophers to postulate behind the passing state of consciousness a permanent Substance or Agent whose modification or act it is. This agent is the thinker; the 'state' is only its instrument or means. 'Soul', 'transcendental Ego', 'Spirit', are so many names for this more permanent sort of Thinker."

Thus does this advanced thinker of the Western scientific school of psychology state the problem in almost the same form as that employed by the masters of the old Oriental and Grecian schools of esoteric lore. This "*I*" behind and within the "*Me*" has always been the essence of the esoteric teaching concerning the self. Differ as may the esoteric schools of the past and present as to whether this "pure Ego" is a separate entity or whether it be a centre of activity and consciousness within the One Being, they all agree that it is *the real essential individual*, while the "*Me*" is merely the personality. The Personality changes each minute—the *Me* of to-day differs much from the *Me* of a year ago, or ten, or twenty years—but the "*I*" has ever remained the same, immutable, calm, and constant.

You may easily discover this "*I*", or "pure Ego" within yourself, although it requires considerable experience to *fully realize* it in consciousness. You say that you "*feel thus and so*." Well, *Who* feels? Is the feeling complete in itself, or is there a Feeler. You see at once that this "*I*" of yours is and must be the thinker. The "*I*" is different from the object of the feeling—it is also different from the feeling itself—it is the Something that feels. You cannot divorce the "*I*" from

the completeness of the feeling—you must always say "I feel," and never "It feels." The *feeling* is the sensation that forms the link between the "I" and the "Not-I" of the outside world. In the same way the "I" is the subject of the desires you may experience. There is the thing desired and the desire itself—but this is not enough, there must be the "I" to experience the desire. And the same is true regarding thoughts. There is the thing thought of, the thought itself, and there must always be the "I" which is the real subject of thought—the real thinker. You say "I think"—not "It thinks." You may try to escape this by saying "my mind thinks", but even in saying this you say "my", and this implies possession of something by the real you, or the "I". Unless there was an "I", you could not say "my." And even in the highest form of mental effort, that of willing and acting, it is always "I will", or "I act." And, you may distinguish between the will or act and the Willer or Actor. The "I" is always present—is always the Feeler, Seer, Doer, Actor, Willer. It is always "the god in the machine."

The real proof in conscious of the distinction between the "I" and the feelings, desires, thoughts and acts of the Me, is the fact that the "I" is able to set these things off and examine them as under a mental microscope. You may examine, analyze and dissect your feelings, desires, thoughts and acts—you may place them in your mental microscope and view them at leisure. But *who or what* is looking into the microscope and examining them? The "I", of course! But *you can never put the "I" itself in the mental microscope and examine it. For, if the "I" is in the microscope, what is there left to examine it.* The "I", like the "eye", can see everything else but itself. There is always a distinction between the "I" and its tool when we say "I feel; I desire; I think; I act", but when we say "I am" there is no distinction, for the "I" and the "am" are inseparable. The "I" and "being" are

but two forms of expressing the same fact. We always say or think of the "I" in the form "I am." We can never say or think, "I am not." *The "I" can never think of itself as non-existent.* The "I" can never deny itself, for the moment it asserts "I deny," it asserts the existence of the "I" which is making the statement. Nor can the "I" ever think of itself as being other than itself—the "I" is always "I".

The mind, if properly directed, will always be able to perceive in consciousness the existence of this individual "I," which is apart from the "Me" of personality, feelings, desires, thoughts, and actions, and whose existence voices itself simply and only as "I am." In short, this "I" is the Spark of Being at the very centre of the self—it is the one point of Reality in the mental and physical being. It is as colorless as water—its rate of vibration is so high that it seems to be motionless—it is the very *essence* of Individuality, around which the qualities, attributes and properties of Personality group themselves. It is the King on His Throne.

And, just as this King may order its servant, the body, to obey its dictates—to function normally and properly, to express health and well-being—so may he order the mind to do his bidding, and think, and feel and act as he *wills*. The "I" is master of the mind, as well as of the body—let him assert his sovereignty. Edward Carpenter, in his book "*From Adam's Peak to Elephanta*," says:

"That a man should be a prey to any thought that chances to take possession of his mind, is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he should be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously and it is useless

to try to expel it. Yet this is an absurd position—for man, the heir of all the ages: hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. He is a mere slave, and prey to the bat-winged phantoms that flit through the corridors of his own brain.

"Yet the weary and careworn faces that we meet by thousands, even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to meet a *man*! How common rather to discover a creature hounded on by tyrant thoughts (or cares or desires), cowering, wincing under the lash—or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free—whom we cannot converse with in careless *tete-a-tete* because that alien presence is always there, on the watch. It is one of the most prominent doctrines of the Gnanis that the power of expelling thoughts, or if need be, killing them dead on the spot, *must* be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. And it is worth practice. It may indeed fairly be said that life only begins when this art has been acquired. For obviously when instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list, life becomes a thing so vast and grand compared with what it was before, that its former condition may well appear almost antenatal.

"If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore

it is that this power is so valuable. And it not only frees man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are co-relative to each other. While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—pounding away like a great engine, with giant power and perfect economy—no wear and tear and friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop equally, absolutely—stop entirely—no *worrying* (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)—and the man must retire into that region of his consciousness where his true self dwells. I say the power of the thought-machine itself is enormously increased by this faculty of letting it alone on the one hand, and of using it singly and with concentration on the other. It becomes a true tool, which a master workman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it."

But this control of the mind and its thoughts, actions, emotions, feelings and desires, is possible only when one has sought for and *found* the Master which dwells within—only when one has learned to distinguish the "I" from the Me—the Individual from the Personality. So long as one identifies himself with the Me and its changing moods, states and conditions, he is as unstable as water and as unreliable as the wind. Only when, piercing the evils of personality, he finds the Individual—the Real Self—the "I"—then does he become the Master. Only when the Great Within is found may one control the Great Without. Real Power lies *within*—look for it not elsewhere, lest you be deceived.

Fearthought

By Lannie Haynes Martin

THE greatest dwarfing element against which man has to contend, the thing which keeps dormant his latent enegries and paralyzes his will and purpative faculties, says William James, is *Fear*. And going on with keen synthetic insight he says that there is at least one fundamental verity in common underlying all the new movements called New Thought, Christian Science, The Emmanuel Movement, Psychotherapy, etc., and it is this: they are all tending to remove and destroy the fear-thought of the race.

Probably in our centered, contracted interest in some one division of the great modern marching force we have failed to see the converging point toward which the various battle lines are tending and have not taken thought to forecast what the result of a combined victory would be. Barring the impetus given by the Great First Cause (what ever that may be) which set the ball rolling, we see nothing produced or developed in nature by one element alone. Everything that has life or that gives life exists by a combination of active forces. The equilibrium of oxygen, hydrogen and ozone produces air; it requires the soil, the sun, the rain and the air to develop a tree; and so this bifoliate, courage and faith, which is to grow in the place of the noxious weed Fear, is having many active agencies to bring it to an efflorescence. Optimism is supplanting the fear of poverty. The combined healing movements are banishing the fear of disease. The renaissant religion is overcoming the fear of death. Men are "laying" the

dread specter of gossip—the fear of "what people will say"—by living better lives, for with that comes a sense of individual independence and integrity, and an understanding of the words "Blessed are ye when men shall revile ye and say all manner of evil against you *falsely*." And besides fear is not so popular as it was; it is no longer fashionable for women to feign fear of snakes and mice; nurses are not encouraged to tell harrowing stories to impressionable children; and never before were natural phenomena being so widely and so satisfactorily explained. Now all of these influences, heterogeneous or insignificant as they may appear, are working together for growth of Faith, that anatomy of Fear. It was fear that put Peter's faith in unstable equilibrium when he tried to walk on the water; it was fear that made the "doubting Thomas" doubt; and it is fear of some kind which prevents us all from entering into the realization of our ideals. Shakespeare says: "Our doubts are traitors which make us lose the good we oft might win, by *fearing* to attempt." Some of us mistake fear for religion, as the pious old lady who said "Yes, this new thing they call 'auto-suggestion' may do a sight fer folks, but I'm afeard to try it, it mount be jest prayin' to the devil"! And a great many of us, pious and otherwise, set up ourselves, and our relation with the unseen, as the greatest of all bogie-men, in the unreasoning fear we have of the so-called supernatural. Probably this generation will forever destroy the "bogie-man" of the supernatural by proving that "all things by

natural laws exist." Fear of the supernatural is the most difficult of all fears to analyze because when we are in closest contact with it our observational faculties are blunted and our judgment wholly warped. It is the real Gorgon of the ancients for it turns our senses to stone and we dare not look on its face in experimental encounter. Before Perseus went to slay the Gorgon he was told by Minerva—Wisdom—to polish his shield and repolish and polish it again so that it would perfectly reflect his face, all of which seemed to Perseus very irrelevant indeed to the task in hand. But the shield of Perseus and the shield of St. Paul are the same. It was the shield of faith. In it was to be reflected the evidence of things unseen for Perseus could not gaze on the Gorgon, he could only look on its reflected image in the shield, and in this way he was enabled to slay the monster. Then his small magic wallet, which is a symbol of consciousness, became so elastic that it held the giant head of the Gorgon and rendered it invisible. So do we dispose of a thing in consciousness when we no longer fear it. Fear is a collision in the subway. It is a collision between reason and faith in the subconscious mind. Reason is that "little knowledge" which is a dangerous thing; it is a Missourian demanding to be shown, never realizing the limitations of its own myopic eyes,

and it runs blindly against the elemental force of faith and gets its shins skinned. All investigations into "supernatural" manifestations, all psychic research, has revealed one or the other of two things: either the "ghost" or the unearthly noise is accounted for on purely material grounds—it is a white horse in the churchyard, or it is a rat rocking a cradle in a garret—or the phenomena is found to occur through a natural law *not previously understood*, and our cold, shuddering horror comes because our little "five per cent consciousness," our near-sighted reason, *reports* to us that there has been an effect produced without an adequate cause, that there is an agency working outside the law, and the very terror that we have at such a thing as this makes a remarkable revelation. It reveals the fact that in the subconscious mind there is a *recognition* of law, a *knowledge* that the law is good, and a *belief* that anything working contrary to that law is evil. So in our pursuit of the Gorgon Fear we also discover the Chimera Evil, and we find them to be phantoms of the same brood. When our shield of faith is properly polished we shall no longer see distorted reflections. The breath of "Reason" will no more cloud its surface for we shall realize that the "law of the Lord is perfect" and "the testimony" (faith—intuition) from "the Lord is sure."

THE TRIUMPH OF HAPPINESS

BY ANNE GILCHRIST

There is nothing so great as to be capable of happiness, to pluck it out of each moment and whatever happens, to find that one can ride as gay and bouyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.

Will or Fate?

By Frederic W. Burry

IT is sometimes quite bewildering and perplexing how events transpire. At times, there would seem to be an inexorable Fate ruling our activities; at other times, it all looks like the working out of our personal Will. We can see that we have a personal part to perform in the expressing of our life and destiny; but we can also see that there are limitations. We seem to be able to go so far and no farther. And then even our Will appears to be a servant of a higher Power—as though there were planes and strata of Consciousness—one acting on the other, from above below, from within without.

When we knock up against so many failures, it takes the conceit out of us; and in moments of discouragement and despair we say, "What's the Use?"

But if there is any metal in the man at all, he only feels the more determined by the throw-downs and knock-downs. He does not rush to a saloon to "drown his sorrows." He laughs at the disappointments, summons up more courage,—until he grows to be a veritable giant of concentrated Force, and failures are then of course reduced to a minimum.

In fact, it is quite impossible to amount to much until one has passed through fires of trying and purifying experience—peculiar disappointments, tiresome obstacles, hard bumps without number and of endless variety.

Its no us saying "don't fret." But the tears will stop after awhile, to be sure. You'll come out all right somehow. Everything does; everyone does.

As we get to know a few things, through hard experience, we realize that

suffering is a necessary preparation and foundation for increase of Consciousness. There must be the Via Dolorosa or the pains of Purgatory. The Church has symbolized many spiritual truths, though unfortunately dressed them in gross and grotesque vesture.

To any longer conceive of the Creative Principle as an anthropomorphic personal being acting miraculously from the outside on a limited universe is in this enlightened age to turn oneself into an imbecile. Let the spiritual verities be recognized; but let the Christ teaching that the kingdom of heaven is within, that is the creative realm, be faithfully accepted.

To say that the Will is nothing and can do nothing is instantly to place oneself among the great masses of incapable and incompetent people. To say that the Will is all-powerful is to make a dangerous generalization that will lead to nothing doing.

The practical man knows he has limitations,—these are really protective measures,—else we should, through our ignorance, be soon tumbling over life's precipices.

If it is bewildering to see the strange courses your plans make in the career of carrying or miscarriage, that is no reason you should merely sit down or "serenely fold your hands and wait." Whether you decide the Will is a free agent or the servant of a higher power, you must use your Will.

Just because you think you perceive the so-called law of attraction bringing things out just right, or seemingly acting with your affairs quite independent of your personal supervision, is not suf-

ficient reason for any attitude of indifference on your part.

Just because you can prophesy or see clairvoyantly into the future, is no proof that you are a puppet in the hands of an inscrutable Fate.

The law of attraction reigns, it is true; but you will find, if you watch carefully, that your attitude and actions modify and apparently at least partly control its workings.

If your personal Will does not appear to be an absolute monarch over your affairs, you must admit its influence. You cannot ignore it. You must see yourself, and the forces that are within and constitute your being, as a centre of energy—working through the agency of your Will.

Fate is a word that carries little meaning. It is not meant to imply an outside personality, but possibly just the working out of events according to law; but some people make of Fate a sort of personality, and thus become superstitious. The same as others make of God a sort of strange male person, with passions most reprehensible, that few mortals would care to imitate.

And since we are so directly influenced by our ideals, we ought to be careful how we invent absurd fetishes, for these will govern our conduct.

Life is a serious thing; and neglect is most culpable. The frivolous waste of precious time is really a dreadful thing. The ordinary span of years is so short, made so by unrighteous living and lack of proper deep thought, that it is most extraordinary how people fritter away the few paltry years they know they have for their stay on earth.

It will not do to temporize any longer. We haven't the time. And even if we are learning the secret of Perpetual

Youth, we cannot master it for practical purposes unless we are prompt in useful endeavor, and, remember, that with all the infinite periods of time, there is not a minute to waste.

Our life, health and happiness rest with spending the precious Time properly. Not strenuously, impatiently slaving or drudging, not thinking or concentrating too much. Just reposeful activity and active repose. Neither hurry nor inertia.

To blame disasters onto Fate is a lazy man's subterfuge. Few will admit their faults. It is so much easier to say: "We are victims of circumstances," "we have had no opportunities," "it's my hard luck," etc.

But how have you tried? How have you spent your time, your money, what have you been doing in the past?

Those wretched pleasures, those "good times" that were so unprofitable to your pocket and your body. The petty entertainments offered by the world are alone a great drain on one's general life and resources. Anything that retards concentration ought to be ruthlessly cut out. We must henceforth find and make joy in our work. We must bravely examine ourselves; and the points in our character that we find weak must be made strong. We must learn to be brave at all costs; and this requires doing things we are afraid to do, moving at first with fear and trepidation. Our reason tells us our fears are only illusions,—but still we tremble. But we must dare and do. We shall thus get strong. The Will then comes to the front. And perhaps we shall find that Fate and Will are one and the same—that there is really the larger, higher Self at the back of it all—the Cosmic Consciousness—and all is seen to be right with the world.

"I am the master of my fate, I am the captain of my soul."

Philosophies of the Orient

SANKHYAISM.

By William Walker Atkinson

This is the third of a series of articles, in which will be given the several great philosophies of the Orient. This series forms part of a greater series which will include the Philosophies of the World, ancient and modern, giving a general outline of the thought of the greatest philosophers of all ages and countries, considered in connection with the principles of the New Thought. These articles will appear monthly, in this magazine, and will then be published in book form. They will form a Condensed Library of the World's Great Philosophical Systems. It is of course understood that in stating these various philosophies the writer does not indicate his personal acceptance of their tenets—he merely records what he finds in each.

THE two leading schools of Hindu philosophic thought, generally grouped together under the general term of "Brahmanism," are the Sankhya and Vedanta schools, respectively. While there are four minor schools, known as the Yoga, Vaisheshika, Nyaya, and Purva Mimansa systems, respectively, it may be said that the Vedanta and the Sankhya systems are the two great schools of Hindu philosophy and that the other four schools are more or less modifications and adaptations of the two great schools named. While the Vedanta is probably the more important of the two great schools, so far as popularity and general acceptance is concerned it is true that the Sankhya philosophy has had a very great effect upon the evolving Hindu philosophic thought and has made its influence strongly felt in Western Philosophy particularly in the school of Schopenhauer and his followers. Patanjali's Yoga school of philosophy, which at one time was very popular in India, has gradually been absorbed by the two great schools, and but little remains of it except its Yoga methods, exercises, etc. As for the three minor schools, above noted, they are but as shadows and memories of their past greatness.

The Sankhya system is generally held to have been founded by Kapila, about 700 B. C., but some of the more careful authorities now hold that Kapila merely compiled and systematized certain fundamental principles of Hindu thought which had been taught for many centuries before his time. It is certain that some of Kapila's fundamental principles have been traced back to over a thousand years before his birth. Kapila gave a new life to the old principles, and Hindu thought was quick to avail itself of his interpretation. Buddhism is indebted to Kapila for many of its leading ideas. The Grecian thought may be traced directly back to Kapila's Sankhya system. Likewise, our modern thought has been largely influenced by the Grecian. So, in the end, we need not be surprised to find some of the best authorities freely acknowledging the debt that the world's thought owes to Kapila and his Sankhya system.

Prof. Hopkins says: "Plato is full of Sankhyan thought, worked out by him, but taken from Pythagoras. Before the sixth century B. C. all the religious-philosophical ideas of Pythagoras were current in India. If there were but one or two of these cases, it might be set aside as accidental coincidences, but such coincidences are too numerous to be the

result of chance. . . . Neo-Platonism and Christian Gnosticism owe much to India. . . . Soul and light are one in the Sankhya system before they become so in Greece, and when they appear united in Greece it is by means of the thought which it borrows from India. The famous Three Qualities (Gunas) of the Sankhya reappear in the Gnostic 'three classes.'" Davies says of the Sankhya system that it is "the first recorded system of philosophy in the world—the earliest attempt on record to give an answer, from reason, alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man, and his future destiny." Davies also speaks of that school of German philosophy which is expressed by Schopenhauer and von Hartmann as "a reproduction of the philosophic system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect the human intellect has gone over the same ground that it occupied more than two thousand years ago; but on a more important question it has taken a step, in retreat. Kapila recognized fully the existence of a soul in man, forming indeed his proper nature—the absolute of Fichte—distinct from matter and immortality; but our latest philosophy, both here and in Germany, can see in man only a highly developed organization."

The distinctive feature of the Sankhya philosophy is its conception of the *two universal principles*. This, at first sight, may seem to be a contradiction of the general monistic conception of Hindu thought, but if we will examine the teachings a little closer we will see that in the Sankhya there is always the implication that back of the two principles there exists the Unknowable or "That," as the Hindus call it, from which both the two principles really proceed. But the Sankhya, like the Buddhist teaching, practically ignores the Unknowable in its philosophy, and after a mere acknowledgment of it, proceeds to a consider-

ation of the *active* working principles of the universe. This practice has been followed by Herbert Spencer, who, after acknowledging the Unknowable, and telling us *why* it cannot be known, then passes to an extended consideration of the Knowable.

These Two Principles of the Sankhya philosophy are held to constantly act and react upon each other, the effect being the production of the phenomenal universe, life, force and matter, with its infinite variety of shape, form and manifestation. The Two Principles are known, respectively, as (1) Prakriti, or Universal Substance; and (2) Purusha, or Universal Spirit.

Prakriti, or Universal Substance, is not considered as being Matter but is conceived of as an ethereal substance more nearly akin to the idea of Energy than of Matter. The Western conception of the Ether of Space comes near to the Sankhya conception of Prakriti than any other conception of Western thought.

Purusha, or Universal Spirit, is considered as Substantial Transcendental Intelligence, which, in its pure essence and original state, is regarded as above the usual attributes and qualities of mind, and which is not influenced by joy, pain, emotion, or sensation of any kind. Purusha, in its pure state is held to dwell in a condition or state of pure bliss, rest and peace, engaged in the occupation of pure meditation which is described as "the knowing of nothing." Purusha, however, is not regarded as a one, continuous, inseparable principle, but, on the contrary is held to be composed of innumerable units or atoms, which may be thought of as "monads" or individual spirits, these units, however, composing a Unity of Units, or a Principle.

Prakriti, or Universal Substance, is held by Kapila not to be composed of ultimate atoms as favored by other schools of Hindu philosophy, but as, instead, being continuous, uniform and atomless, the atoms of matter being but centres of activity caused by the energiz-

ing of Prakriti by the monads of Purusha. Not only is material force and activity so explained, but it is held that even Mind is caused by the action of the Purushas upon the Prakriti, the vibrations of course being higher than in the lower forms of energy. Prakriti is held to be devoid of sensation or mind in itself, although possessing a low form of energy which acts automatically. Prakriti, without the Purushas, is held to be inert and insentient. Some of the Sankhya writers illustrate the respective qualities of Purusha and Prakriti by the symbol of two men. The first man (symbolizing Purusha) is pictured as "a lame man" possessed of good eyesight and other senses," while the other man (symbolizing Prakriti) is pictured as "a man, blind, deaf and dumb, but possessing a good pair of legs." Following the figure, the "lame man (Purusha) mounts on the shoulders of the "blindman" (Prakriti), and together they move along briskly and intelligently. It is an old illustration of "united we stand, divided we fall."

Kapila held that the Purushas originally exist in their pure state of spiritual essence, free from the entangling influence of Prakriti. Gradually, however, they yield to the glamour and attraction of Prakriti, and entering into and ensouling the latter they lose their freedom and clear perception and knowledge. They become bewildered and stupefied by the illusion or *maya* of material existence. The Hindus liken the condition of the Purushas to that of flies who have fallen into the pot of poppy-honey which holds them by its stickiness and stupefies them with its narcotic qualities. The more the flies struggle the more they become bound. But, after a time, a gleam of returning reason awakens the flies, and they begin their slow work of disentangling themselves from the sticky mess in which they are immersed. Then, the fly begins slowly but resolutely to clean its legs and wings of the honey in which it is entangled, and finally reaches its original state of freedom.

The Sankhyas hold that all phenomenal and material existence is, and of necessity must be, disappointing. The imprisoned soul feels ever within itself the recollection of its former free state, and is ever trying to find its way out of the bonds of matter. It is never really satisfied and moves from one thing to another—from one place to another. It is always crying, in the words of one of the Sankhya teachers, for "More, more—more change—something else, somewhere else, someone else." And in the end it constantly finds that "All is vanity." The teaching is that the only wisdom comes from the soul realizing what it really is, and then learning the road of emancipation and freedom.

The Sankhyas explain evolution, physical and mental, by the efforts of the awakening soul. The Purushas build up for themselves higher and better forms, and higher and clearer senses. The teaching is that there is no life, intelligence or real energy in matter, but that the Purushas act upon the Prakriti as a magnet does upon particles of steel, giving to it a semblance of life, intelligence, and activity.

Passing on to the details of the Sankhya teachings, we find the theory of the Three Gunas or Qualities. The teaching is that the Three Gunas inhere in Prakriti and everything arising from Prakriti. In Nature these Gunas are held to be equally balanced, but in some manifestations one or more predominate, hence the varying qualities of things. The Three Gunas or Qualities are known respectively, as (1) Satvas Guna, representing Truth or Harmony; (2) Rajas Guna, representing Passion or Activity; and (3) Tamas Guna, representing Indifference or Inertia. Mind is held to be a manifestation of Prakriti acted upon and energized by the Purusha. Above the principle of Manas, or Mind-Stuff, is that of Ahamkara or Self-Consciousness, and Buddhitattva, or Determinative Consciousness. The "soul" is the Purusha with its associated higher mental qualities. The Purusha itself, inde-

pendent of its acquired qualities and properties, is pure *spirit*. The soul is held to be covered by the *linga sharira* or subtle body.

The material universe is held to have been created at the dawn of a great Cosmic Day, or Day of Brahm, when the bosom of Prakriti becomes disturbed, which seems to exert an attraction over the Purushas which are drawn into it as the flies into the honey. Into the Prakriti the Purushas plunge, and once entangled become bewildered and lose the knowledge of their own nature. The energizing action of the Purushas upon the Prakriti causes the Prakriti to take on the quality or principle of "Mahat the Great" or Universal Consciousness, from which in turn evolves the Buddhittva, or Cosmic Determinative Consciousness which pervades the entire principle of Prakriti. Following this arises Ahamkara or the Consciousness of Separateness. This idea of Separateness causes a descending process which leads the Purushas into the depths of the illusory life of Prakriti, which is called Maya. When the extreme of Involution has been reached, then begins the return journey of material and spiritual Evolution, and the Prakriti is urged and pushed into higher and higher forms of matter and mind by the awakening Pur-

ushas. Spiritual Evolution continues until the Purushas become free from Maya or Illusion, and realizing their own true nature they resume their blissful existence, which the Buddhists call Nirvana and the Brahmans call Moksha, or Liberation, Emancipation, Freedom.

It will be noticed that the Sankhya affords a reconciliation between the materialistic philosophies which claim that all is matter, and the idealistic schools which claim that all is spirit. At the same time, it must be remembered that there is always in the background the presence of "That" or the Unknowable, from which both the Prakriti and the Purushas have originally emerged. Those who are familiar with the early Greek philosophies will find many correspondences between them and the Sankhya system. And even those who are familiar with the history of Western philosophy will recognize many familiar features in this old philosophy of India promulgated 2,500 years ago, and which in turn rest upon a still older philosophy. It would seem that the human mind travels over the same ground, again and again, throughout the ages and among all peoples.

In our next paper we shall consider the other great school of Hindu philosophy, the Vedanta.

THE TWO CHOICES

BY GEORGE ELIOT

We cannot choose happiness either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment or whether we will renounce that for the sake of obeying the divine voice within us—for the sake of being true to all the motives that sanctify our lives.

Creative Thought

By Henry Harrison Brown

EMERSON tells us to "Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration breaks out in a great city, and no man knows what is safe, or where it will end." And he continues this thought by showing us how the institutions of man are but the lengthened shadows, each of some one thinker. Civilization is but the materialization of human ideals. Progressive men have thought and civilization has grown therefrom. The great religious systems of the world are but the maturing in human life of the thought of a few thinkers. Buddha and Jesus; Luther and Knox; Wesley and Murray; live in the crystallizations of their thought into denominations.

Inventions have come from the thought of Stephenson, Watt and Edison revolutionized society. The discoveries of Henry and Darwin have been thought granaries of the world. The thought of Franklin, Spencer and Emerson has changed the race thought; while the thought of Copernicus, Galileo, and modern astronomers has "changed the front of the universe." Thought in brains of engineers and mechanics has changed the deserts to gardens, and the thought of the architect, "has smote the rock and now

"Upheaved in pride see towers of strength and domes of taste."

Man thus through the omnipotence of his thought becomes the special

creator, who through the laws by which the Universal has made itself into the material universe, carries on the work of creation and is perfecting the world the Absolute left unfinished. Without the grey matter of the human brain the process of creation would have stopped when ape and orang came. But man, as special creator, is limited to thought creations out of that which had previously been evolved. His work lies entirely in the field of ideals, the field of the imagination. Here he builds the models while the Absolute fashions into material shape. In these ideals he expresses his individuality. Thus Man, as thinker, shapes the Universal Energy into forms of use and beauty through his thoughts in Mechanics and Art.

The Absolute creates within itself by bodying itself forth in a universe cognizant to the senses of Man; first as cosmic energy, then as matter. Man as special creator shapes this crude matter to his thought. Man is thus the Absolute becoming cognizant of itself. Man is God thinking. Elsewhere all creation is God working.

Wind and wave are manifestations of the working of the Absolute; the unconditioned, of the unindividualized. Here IT manifests in lower octaves; in rose and bird it has gained in pitch still higher its rise in human thought. Thought is a form, and the most potent form, of Universal Energy. Man is God individualized. "The kingdom of God is within you!" Kingdom! power!

Thought is this Kingdom. Man is the only individuality among all the manifestations of God, that can think. Can say—"I AM!"

For man to form a mental picture is for him to create that which as necessarily takes material form as it is for inate, latent ideas in the Absolute to take form in worlds and in things. That which is thought created, must be made manifest to the senses. The artist creates the model in his mind, which the hand obeys, and the statue is shadowed forth in marble.

In like manner every condition of joy or sorrow, of pleasure or pain, of wealth or poverty, health or disease exists as models in the mind of the individual, as thought-images, before they appear in the objective life. The artist grows mentally that which he creates in the material. So does each person as the artist create his own life. Each thought has its period of conception, gestation and birth. Rarely do we as "architects of fate," consciously and intelligently working as artists, build our ideals. We allow them to be builded for us, by heredity, prejudice, education and the customs and conformities of society. Race-thought and race-conditions bear us on their currents as leaves in a stream.

Statements of the senses and the reflections of experience are the chief sources of our ideals, when they should come from within, as the reflections of our desires, our aspirations and our purposes. Consequently we, having no definite and pre-determined ideals, are constantly changing them, and our life is a composite of many ideals and the perfect reflection of none. Hence it is unsatisfactory to us. I shall be satisfied only when I awake in the likeness of the perfect ideal. "I the imperfect, adore my own Perfect!" says Emerson.

To be satisfied we must live constantly the wished ideal; the one builded from our desires, and the one which carries with it the purpose of our life. To this ideal we must cling with that same tenacity with which the artist clings to his.

Concentration is the key we must hold constantly before us, not as that which we wish to be or hope to be, but that which we now are. For we are not body, are not in this sense life. We ARE the picture which became a spiritual reality the moment we thought it. And that REALITY WE ALWAYS ARE, for I am that which I think I am. This reality is reflected in body. With the imperfection or the perfection in which I mentally see it Life is the only reality. LIFE IS! And Life is to the individualized consciousness that which that consciousness conceives it to be.

That I may manifest health I must think health and thus create a wholesome body as the reflection of that which I, as mind, create. To have health now, I must think it now. To think I shall be health, or that I will be health, only puts the dream as an igneus fatuus ever before me. To think of future possession, is to never possess. Present tense, first person, indicative mood, comprises the whole grammar of Soul Culture. I am health! I am wealth! I am power! The Absolute is! I am! As the artist carves the present ideal into his statue, I carve the present into life. We may create *now* wholesome conditions for ourselves.

As flowers in seed; as song in egg; all possibilities exist in the Human Soul. But unlike seed and egg, Man has conscious thought and is compelled, as an individual, to choose and thus create out of Absolute Life his own individual expression. How and when these possibilities shall be expressed, he is either consciously or unconsciously constantly deciding. He learns the better choice by making the lesser.

If man thinks he is controlled by circumstances he builds from Suggestion, from without, and is the slave of matter. But if he builds from within, embodying his desires and aspirations in his ideal then he is a freeman; realizes his divinity and becomes a law unto himself, is thus through self-conscious control "King of kings!"

Since I build my statue or my dwelling from material created by the Absolute which material is the externalizing of divine ideas, is vibrations in infinity. In like manner I must build my ideals from the same material, that is, from divine ideas; and I must let them find expression through the materials in which the Infinite has previously embodied Itself. My power as an individual begins and ends with my power to create thought forms. These forms Life takes as moulds into which to flow and shape Itself.

This is the one and the only GREAT fact in human experience. The ONE FACT which when understood, will redeem the race from all slavery to matter—to circumstance—and will give Man control of his destiny. This GREAT FACT is: By his thought power to build ideals Man controls that sub-conscious divinity which he is. The conscious Man controls the God-in-Man.

Then shall we live consciously as "Sons of God" and find that "the Father hath given the Son dominion over all things." The lesson for us to learn as freemen, is to think as artists and as free-men, and to create the model of that which we desire to be, and to persistently concentrate upon it and thus Be it *now*.

As human beings, we live only in our ideals. Under the clinging animal nature, we drift with heredity, follow race conditions and tendencies; like beast and bird are under the control of circumstances. But I am NOT animal; I need not thus be controlled. I may put that animal nature in my physical make-up under my feet and control it, as I have controlled it in dog and horse or may extirpate it as I have in this city in wolf and fox. This nature is a portion of "all things" which has been put in my control. If I will, I may make the animal my servant. As Man, we are to use the body and physical environment as the expression of our ideal. Tennyson admonishes us not to abdicate our human throne, but says:

"Hold thy scepter Human Soul and rule thy kingdom of the brute!"

True we are "sons of Adam," but he was "the Son of God," so will I go beyond Adam, to that which was his origin, for it is likewise mine, and as Son of God, I am not limited by matter, for I am Spirit and inherit all the powers of Spirit, which is also Mind. All creative power belongs to me as the Son of the Most High and already have I, as Man, begun to create a better world than The Father could build without me, His Son.

Thus is the new century, the century of the "coming Man!" Of Man coming intelligently to his own, and ruling, not only "his kingdom of the brute" but also his "Kingdom-of-God" within. Each individual is as independent in his orbit of power as each sun is independent in its.

This is our destiny. Through our Realization of divinity, we are coming to accept it. Taught by the Law of Suggestion how "to build more stately mansions" for the soul and to become intelligent in use of ourselves as Power, we are fast coming in expression to be, that which we wish to be, and evils are passing away. Man will learn war no more, and will not even wage war within himself, but will be a united kingdom of Good, because he affirms, ALL IS GOOD and creating Good within his thought, all becomes good without. Through intelligent use of the imagination he creates himself now, that which is his ideal of Truth, Goodness and Beauty. And the "transcendent movement" of Lowell's lines becomes to us the "Eternal Now!"

"The thing we long for, that we are for one transcendent moment.

E'er yet the present poor and bare, can make its sneering comment;

E'en through our poetry stir and strife, glows down the wished Ideal,

And Longing moulds in clay, what Life carves in the marble Real!"

(Telepathy means "the transmission of thought direct from one mind to another." Is it unreasonable to think that the Mind of Man which has evolved and by the use of great blunt fingers builded the delicate Wireless Telegraph Machine which transmits thoughts through space, is able to transmit thought directly without the use of a machine of any kind? The editors have been interested in Telepathy for many years, and this department is devoted to the conduct of a gigantic Telepathy Experiment. The original purpose of the Experiment was to gather data proving that one man could reach and influence large numbers of people at one time; to develop a great many sensitive Telepathy receivers; to discover as many as possible of the laws of Telepathy; and to bring into the lives of the receivers a force for good health, success and happiness in the study and thought of these things and in the weekly periods of communion with the sender and each other. The Experiment has over four thousand enrolled members in every part of the civilized world, who make an effort to receive simultaneously a message sent from Nevada, Missouri, at nine P. M. each Thursday night. The first message was sent September 12, 1907. Since then not a Thursday night has come and gone unobserved by the sender, Sidney A. Weltmer, and the thousands of receivers enrolled. Much has already been achieved, but much more is yet to be learned. Many have been healed, many turned upon the road to success and happiness, and many have developed a high degree of psychic power. Membership is free to all interested students of these subjects—there being no strings attached to this free privilege. Anyone making application will be enrolled, given a number, and sent free our complete course of lessons in Telepathy and Success—our "Telepathy Calendar." The messages and results are reported each month in these pages.)

I suspect the receivers are thinking that telepathy experimentation is a rather tedious business and likely to be barren of results. And I am rather inclined to agree with them that such is the case. But, on the other hand, I very strongly dissent from that opinion.

It is really all a matter of what we call results and what we call tedious and difficult. It is really a matter of ideals and the way that the realities which we measure by them fit up to them. And, in passing, I might say that this seems to me true of most everything else in life. We have very few absolute standards by which things may be measured. Most of our standards are of our own making or accepted just because we find other people using them, and they do not, in use, tell us how long or how short, how large or small, how good or bad, the thing we are measuring may be, but only how it compares with something else.

So, some people go through life feeling that they have been successful because they have made their achievements measure up to their ideals and expectations for themselves, while others, who may have achieved more, according to other standards, come to the last accounting feeling that they have failed because they have been unable to come anywhere near to the realization of their dreams. The principal difference is in the dreams, the ideals toward which they were working and the yardstick by which they measure their results.

In our telepathy experimentations we have started out expecting to easily pile up in a very short time a stupendous amount of positive evidence that all our most cherished theories are true, regarding this form of thought transmission. We expect results like over-ripe plums, to fall in our laps while we lie at ease beneath the tree of Experiment which has grown almost without effort on our part or cost to us.

We have set ourselves a high standard of achievement at a low cost of outlay and measuring the actual outlay by the standard one, and the results by our hopes and expectations, we find that we are failing all around, according to those standards, that the outlay is exceeding our expectations and the results fall far below our most conservative estimates.

And so, we are inclined to be discouraged, and, perhaps, even go so far as to doubt that the telepathic transmission of thought is possible under any circumstances, or, when we do not go to such an extreme as that, we conclude that while it may be possible under some little known conditions it is not voluntarily so.

But we consult only our discomfiture, we see only the discrepancy between the plan we have made and the results attained, when we come to such a conclusion. We have lost the true perspective and our mental vision is suffering all sorts of astigmatisms. It is well when such an attitude of mind is ours, to recast our

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But I think that the fact can be explained, and I believe, moreover, that it is fully accounted for, in relation to other similar facts, when we take into account the interest of the transmitter in the success of the experiment. There may be other elements having bearing upon the question, but the degree of interest with which the transmitter thinks the thought, and of course, the strength of impulse given to the waves transmitting the etheric or other disturbance which makes such form of thought transmission possible, (a probable factor about which we know nothing but which seems to me influenced by this interest), seems to me to be the chief source of the difference between the average failure and the unusual success.

However, I may be wrong about that and, just to see what my readers think about it, I'm going to "put up" ten dollars of my own money to be distributed as prizes for the three best statements received during the month following the distribution of this magazine, of the writer's theory of the cause of the phenomena which we call telepathy and his reasons for thinking as he does. These prizes will be five dollars for the best, three for the next and two for the next best article.

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The Telepathy Department

Ernest Weltmer *Director*

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standards of effort and achievement values and see if we have been working with a just notion of their true relations to each other.

I have before me a letter in which the writer tells of wishing a friend to bring her some article about which they had held no previous conversation and which the friend could have no way of knowing that she desired at that particular time. When the friend handed her what she wanted, my correspondent tells me, she said, "I don't know what you will think but something told me to bring this to you."

What are you going to do with such a fact as that when you come to conclude that, just because you have failed a hundred times or so there is "nothin' in it?" How explain away this one simple fact? It does not matter that we are, perhaps, no more successful in explaining the fact than in explaining it away. The fact stands. And it by no means stands alone. There are many others just like it.

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When I use the word "essav" I do not intend to convey the impression that I expect a

scholarly article, a masterpiece of rhetoric and composition, etc. That is not what I want. What I expect for these little prizes, which are not held out so much as inducements, as for the purpose of stimulating your interest by competition, what I expect is that you will tell me in your own way how you think thoughts are conveyed from mind to mind without the ordinary physical means of transmission and why you believe as you do. I just want to know what you think about it and I am willing to give ten dollars to find out.

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Studies in Reincarnation

NO. X.—RACIAL PROGRESS AND DEGENERATION.

By L. M. Hughes

This is one of the series of studies in Reincarnation by L. M. Hughes, which have been running in this magazine for several months past, and which have attracted much favorable comment. Many New Thought people accept the teaching of Reincarnation usually in some one of its modified forms; many others reject the idea in favor of the doctrine of Spiritual Progression from plane to plane without the necessity of return to an earthly body; while many others combine the two general ideas. In either case, the present series of studies must prove interesting as setting forth the teachings which are held as true by a very large proportion of the earth's inhabitants. The New Thought has no fixed Articles of Belief, but extends to each of its followers the right of individual interpretation, judgment and belief. In a general way, however, it may be said that New Thought people generally accept the fundamental idea of the Oneness of Life, and the idea that each Ego is evolving divinity and moving Godward. But just how the evolutionary process is proceeding is a matter which the individual decides for himself, and he usually does so decide, in fact, he frequently changes his opinion several times as his ideas develop and his spiritual insight grows clearer. —The Editor.

BEFORE entering upon the real subject matter of this article, I wish to answer a question, recently sent me by an interested reader. My first intention was to reply to him privately, but, on second thought, as it seemed likely that the same problem had also presented itself to others, I decided to give an explanation in these pages.

The question was this: "How, if there is a fixed number of Egos taking part in our present cycle of evolution, do you account for the world's increase of population?"

In the first place, we have no proof that the world's population is increasing. I believe I am correct in stating that no census has ever been taken of the total population, and although statistics can prove that in some countries, it is increasing, there may be other areas—as for instance, the Arctic regions, or the innumerable islands of the Pacific Ocean—where it is decreasing. We know that in the United States, the population has grown enormously in the last fifty years; but who shall estimate the numbers of Red men, Mexicans, Peruvians, etc., who have died out in the path of the advancing white man, in order to make room for him? Even if it could be proved be-

yond dispute that the world's population is steadily increasing, and has been doing so for more than a century, the fact may be easily attributed to an increased growth in the number of Egos in incarnation. We are told that the number of Egos assimilating their experiences upon the higher planes, is immensely in excess of those now living on earth. Fifteen hundred is a good average of the years that elapse between reincarnations. In the case of highly developed souls, the interval is increasing longer, while in that of younger Egos it is comparatively short, and a very slight shortening of the period, in either case, would vastly increase the incarnated population of our world. It has been well said that "Our globe is as a small hall in a large town, drawing the audiences that enter it from the total population. It may be at one time half empty, at another crowded, without any change in the population of the town." So, our little earth may be thickly or sparsely peopled, without making any appreciable difference in the number of Egos remaining out of incarnation.

And this brings me to another point, regarding which I have had three separate requests for information, and which is closely connected with the title I have chosen for this study. What I

have been asked happens to the Egos of a race, which is practically dying out and disappearing?

It is a well known fact, historically and scientifically, that every race and every nation rises from a small nucleus, grows, evolves physically and intellectually, increases its territory, riches and power, and then just as surely declines, while all the greatness it has acquired appears to pass on to some other race or civilization. We know that wherever the white races conquer or annex a country occupied by the colored races, the latter tend to die away; slowly perhaps, but steadily and surely. This tendency has been variously ascribed to the iniquities of the white man towards his inferior brethren; or to his introduction among them of his own vices and pernicious habits such as drinking of strong spirits, and immorality; or to his insisting on their wearing of unaccustomed clothing, or forcing them to unaccustomed labor. All these causes undoubtedly exist, and exert their baneful influence upon the less developed man, but reincarnation teaches that another cause is at work, without which those above mentioned might brutalize, enervate and hasten the deterioration of the lower races, but need not, of necessity, lead to their total extermination. In many cases where every effort has been made by the governments of the usurping races, to check the decay of the original inhabitants, they have dwindled away because their women became afflicted with sterility.

Reincarnation teaches that this decline is due to the fact that the Egos are leaving these decadent races; they have learned all that can be learned through that racial type, and are ready to go on to a higher.

Many historians and writers of the present day have remarked on the extraordinary similarities which exist between the Anglo-Saxons of to-day, and the Romans of from fifteen to eighteen hundred years ago. There is the same instinct for colonization, and expansion in all parts of the world; the same love

of order and good government; the same talent for able legislation; the same love of luxury and splendor, combined with unusual powers of endurance, courage and tenacity. We are told that this is due to the fact that the Egos of those ancient Romans are now incarnations in the Anglo-Saxon race. The story of the decline and fall of the Roman Empire is familiar to us all; its cause being—as I said above,—that no more could be learned by the Egos forming that Empire, under the then conditions, while thousands of younger Egos were needing just the experiences that the declining race—which even in its decadence was much in advance of that from which they were evolving—could give them. It must always be borne in mind, by the student of this subject, that those human beings who are immeasurably above their fellows in intellect and spirituality, are said to have begun their evolution on an earlier cycle of worlds than the present one, and only incarnated here after the Egos who had evolved from the animals of that former chain reached a certain stage of development on our own. "The advanced Egos, having used a racial type to its utmost possibilities, seek then another type with higher possibilities before it, and leaving the less advanced Egos to incarnate in the first type, they themselves pass on to a younger race; and so the succession goes on, less and less advanced Egos incarnating in the first type, which therefore slowly degenerates until the time comes when extinction is inevitable."

Could we, once for all, realize that what separates each of us from the other is only the form in which we are temporarily encased; that the true Self is all one, an emanation from the One Life although these outpourings of Godhead did not occur at a given moment, but in a continuous stream of love and creative force, we should understand why the efforts of philanthropy and socialism are so often doomed to failure, although they are of great value in awakening public opinion, and setting people to

think. The socialist's dream of an ideal state of society, brought about by the equalizing of social conditions, an equal division of labor, money and opportunities, is not possible of realization in the present stage of human evolution. True, we are all brothers, of the substance of the same father; but, as in the case of the single family, so in the universal, the brothers are of very different ages, each of which has its own occupations, its own duties, responsibilities, capacities and pleasures. No two members of a family are entirely equal in physical strength, in mental power, or spiritual attainments. No even the most *loving* and *wisest* parents can give each son exactly the same opportunities, and if they *could*, we should still find one son succeeding in business, while another squanders his patrimony, and a third—discarding parental advice and help, will branch out into some career of which his family disapproves. And so with the larger family, the brotherhood of humanity. Some of its members have lived many more lives than others, and are consequently older and better fitted for work involving the possession of intellectual faculties than for the manual labor which falls to the share of the younger brothers, who are not yet ready for higher employment. What seems to many, an unfair division of toils and rewards in the world around us, is really not unfair at all, and if we had the power of looking back through the past lives of some of the most fortunate as well as the most unfortunate men, we should be astonished to discover how equal their opportunities have been. Could we thoroughly grasp the meaning of this universal brotherhood, it would completely alter our outlook on life. We should know that no work is mean or unworthy, so long as it is supplying some need of the human family. We should no longer look on our profession, or our

daily manual toil, as merely the means by which we gain a living, but as a service, however humble, that we are giving willingly and ungrudgingly, for the sake of our brethren. We should think with grateful affection of the roughest miner, hewing out coals from the bowels of the earth in order that our houses might be warmed and our industries carried on. We should so regulate our prisons and our system of penal punishments, that, while temporarily depriving the wrongdoer of his power to injure the community, we yet endeavored to humanize him, to hold out hopes of amendment, and to show him that it is wiser and happier that he obey the laws framed for the protection of the entire big family.

And should it be asked in what way we can best help on the evolution of mankind towards this ideal state of recognized brotherhood, I would say that to lead one individual to higher levels of thought and endeavour, is probably of more permanent value than to try and "do good" on a large scale and in a wholesale manner. Let us remember that the greatest thing in the world is love,—a selfless love that is prepared to give all, expecting nothing in return, rejoicing in the knowledge that we have helped one human soul up one rung of the great ladder that leads to God, even if he has given us no thanks, nor even seemed aware of our timely aid. If each of the elder brethren were quietly and unobtrusively to take in hand the mental, moral and spiritual development of one or two younger brothers in his own immediate neighborhood, unsparingly giving out of the very best that he himself has acquired, the dying out of the lower races, and the steady advance of the higher ones would be accelerated to an extent which we are at present hardly capable of appreciating.

Each entity is evolving divinity and moving Godward.

Science and Art of Successful Salesmanship

ARTICLE VIII. MENTAL QUALITIES OF A SALESMAN.

By Henry Frank

CERTAIN mental moods are absolutely necessary to a successful salesmanship and happy the man who makes them habitual or mechanical.

The first mental requisite to which I would call attention is sensitiveness.

There are men who are so obtuse that they cannot appreciate the state of another's mind and often encounter opposition because they have not sense enough to feel another's condition. The keener one's sense of another's mental state the surer such a person is of being able to attune his mind with that of the other. If one cultivates the ability of grasping quickly or sensing another's condition one is able to decide whether it is a waste of time to continue his visit or whether all his subject needs is a little more mental pressure to overcome his will. I once met a gentleman who made an enormous success selling Underwood typewriters. It was commonly remarked that he could visit in a single day more men than most men were able to interview in a week. Usually it is death to run so rapidly from one to another; for the mind grows unsteady and loses the habit of persistence.

But in the case of the gentlemen to whom I am referring he had so thoroughly cultivated the habit of discerning almost instantly the disposition of every one with whom he came in contact that it required but a few moments for him to feel, and always with seeming accuracy, the uselessness of wasting any further time on him if a purchase was

not speedily effected. Where others, who could not possibly read the occult state of another's mind, were led along by false *ignes fatui*, which they mistook for lights that would ultimately lead them to success; he would invariably be able to read into the very heart of any man and know without his telling him the exact possibility of his making a purchase. It did not seem to be with him the absence of a disposition to persist till the order was secured, against all seeming initial possibility; for he excelled in this, insomuch as he would positively know that ultimately the man would buy; and such a person he never let go by, until he had dragged him in his net. In his case, of course, the sensitiveness was developed to such a high degree, that it might be said to have been psychic or supernormal. It is, however, within the range of human possibility to so well cultivate the habit of sensitiveness that one will learn to economise time and not waste it where there is absolutely no conceivable possibility of success.

The next mental requisite I would emphasize is tact. Without this quality many are doomed. One must learn to say always the right thing and act in the right way, if success is to crown one's efforts. Nothing is more repulsive to a prospective purchaser than tactlessness.

Tactfulness is the soul of diplomacy. To be a diplomat is merely to bring together the opposite and not the like poles of human magnets.

Friction means repulsion; affinity

means attraction. The genius of success in salesmanship, as in all other vocations of life consists in establishing attraction and not repulsion between two minds.

Men are often moved by the slightest impulses not knowing why. Many a sale has been spoiled after it was practically secured by a thoughtless or tactless word dropped at the moment of closing the contract.

The mind is curiously responsive to sentiment or impulse.

Nothing is more essential in the culmination of a sale than the peace and self-satisfaction of the purchaser.

It is absolutely essential that he feel self-satisfied; that he be positively assured he has made no mistake in his decision; and that when he wakes up the following day he will not experience any recurring condemnation for his foolhardiness.

Therefore first by efficient tact to entice a person into the belief of the vitality and necessity of the proposed purchase and second to leave him thoroughly convinced of his wisdom in the premises, with assurances of his continued self-felicitation because of his decision, are the commanding tasks of the successful salesman.

Thousands fail here even though they are presenting the most meritorious propositions. The salesman must ever recall that his uninvited presence in another's place of business awakens premonitory suspicions in the latter's mind, and even after being convinced may by the slightest tactlessness be dissuaded. I once witnessed a most interesting and peculiar illustration of this law.

A young man had thoroughly satisfied a gentleman of the value and necessity of the article he was displaying and the latter decided to sign a contract for the purchase of same. It was the gentleman's mental habit, however, never to sign a document except with a certain pen.

The young agent triumphantly filled in the contract blank and passed it to the

gentleman for his signature. But the latter hesitated. The young man grew over-anxious. He asked the gentleman again to sign. The gentleman was looking for his favorite pen but couldn't find it. The young man, pressed by over-anxiety and fear, handed him his fountain pen and urged him to use it. The gentleman with a feeling of manifest uneasiness accepted the fountain pen and began to write his name. But suddenly the ink ceased to flow. The man became impatient, and, doubtless feeling like David in Goliath's armor, threw the pen away in disgust and refused to sign the contract or listen to further persuasion.

Here the agent failed because of his tactlessness. Had he assisted the gentleman to find his own pen and maintained his interest during the search, he would have gladly signed his name and the contract would have been secured.

The agent knew nothing of the form of mental habit and failed in tactfulness.

If a man decides to do a thing in your favor always let him do it in his own way.

To undertake to persuade to do in your way, what he is perfectly willing to do, but only in his own way is the rock on which many a salesman's ship comes to a disastrous end.

The art of the salesman is akin to that of the orator. Both seek the mastery of the mind, the sympathy of the soul, the compulsion of the heart. Each must ride by the vehicle of the voice into the inner court of the human being.

Each must conquer by keeping close to the human heart and touching the secret springs of life.

Happy and successful he, either orator or salesman, who can at the right moment conjure the magic word which will melt the soul of opposition and merge the spirit of another with his own, etc.


It is the conquest, the conquest of the heart, by words that speak kindness and assure confidence which distinguishes the prosperous salesman justly proud and progressive.

EDITORIAL CHAT

By William Walker Atkinson

© In this department the editor will relieve his mind of sundry matters which are found to be pressing for expression—matters grave, or matters trivial, it makes no difference. In so doing he makes no pretense to gravity or serious demeanor, but, feeling that he is talking informally to a circle of friends gathered around the family table, the fireplace, or even around the big stove in the cross-roads store. Those who insist upon perpetual gravity and seriousness are warned away from this department—there is enough seriousness in other parts of the magazine, and the editor is determined to keep one place at least where he may relax and talk to his friends informally. There is a grave danger in taking oneself too seriously—and this department is the safety-valve. In this department, also, we shall answer criticisms of New Thought (the movement, not the magazine) which may appear in other publications, whether such be favorable or unfavorable, together with comments upon the same. The favorable criticisms we shall welcome, of course, and the unfavorable we shall likewise welcome, for we believe that, in the end, "every knock is a boost." Moreover, if New Thought cannot stand its share of adverse criticism, so much the worse for New Thought. At any rate, we think that we can take care of our end of the discussion in such cases. In our comments, we shall endeavor to be fair and tolerant. If we depart from this principle, we trust that you will call our attention thereto, and we will "fess up." We must confess, however, that we find within us a disposition to be intolerant of intolerance. We feel so strongly that no one has any corner upon truth—no monopoly of knowing—that when others claim to be "the only real thing" we are apt to vigorously dispute the claim. If such feeling crops out too strongly in our "comments," pray remember that it arises from no personal grudge or spirit of partizanship, but simply from the desire and demand for the maintenance of "the open door" to truth. We ask that our readers clip and send to us anything relating to the New Thought movement, favorable or adverse, that same may be noticed in this department.

THE NEW THOUGHT DEVIL.

T has well been said that "There is no Devil but Fear." And it has been the boast of many of us New Thought people that there is no Devil in our creed or philosophy, and that we recognize only the Good in the universe. And this idea is indeed the truth so far as *real* New Thought is concerned. But I have been disagreeably surprised of late to find that quite a large number of people, presumably in the New Thought fold, have not been satisfied to let the old Devil remain in his grave where he had been laid, but have felt constrained to resurrect him and place him on his old throne. I have hesitated to speak regarding this matter, but I feel that the time has now come for me to lift up my voice in remonstrance and warning. The Devil in his new guise is no longer called "Satan," "Beelzebub," or "Mephisto," nor does he wear the familiar horns, cloven foot, and spiked tail. His present name is "Adverse Telepathy," and his garb is in full accordance with the later conceptions of psychism. But he is as much a Devil as formerly, and is causing just as much fear (if not

more), as the old-fashioned Devil ever dared to do. But he is just as much of a LIE as the Satan of orthodoxy. He is just as much a shadow which will disappear the moment the rays of TRUTH are turned upon him.

It is a melancholy reflection upon the reasoning powers of people, this revamping of the Devil. It is a painful illustration of the fact that "a little learning is a dangerous thing." It is but another proof of the fact that "half-truths are dangerous." Let us proceed to run this Devil to his lair, and to show you that he is nothing but lathe-and-plaster instead of solid stone or iron. I want you to know that this New Thought Devil is naught but a creature of the imaginations of emotional and fanciful natures—naught but a creature of their own suggestions.

Last month, I printed two letters from people who imagined that others had acquired some mysterious power over them by means of thought-transmission. Since then I have received further proof that many people have allowed the idea of this new Devil to enter their minds. I believe that this idea has been largely fostered by the

hideous error held by some of the Christian Science folks—the idea of “Malicious Mental Magnetism.” But I also believe that certain erroneous teachings regarding Telepathy have been equally responsible. More than this, I believe that certain teachings regarding the Power of the Mind (possibly some of my own along with the others) have been misunderstood. I have always tried to impress persons with the idea that no other person can injure them by mental methods unless they, themselves, allow the other person so to do. In short, that unless one *believes* that he can be injured or influenced adversely, *he cannot be*. As Henry Harrison Brown says: “No power but your own thought can harm you.”

Telepathy has always existed. It is only of late that science has been able to classify it, and search out its laws, but it has always existed, just as electricity existed before men discovered it. Telepathy is like any other natural force. It is no baneful terror which has arisen to terrify man. By many of its powers have been largely overrated. Much that has been attributed to Telepathy is really but a manifestation of auto-suggestion, that is the effect of one's own imagination and belief. Its power is not nearly so great as many imagine. The most advanced psychologists regard as childish the many vagaries and delusions held by many who have dabbled in the subject. They know that, leaving out the element of auto-suggestion, no harm has arisen from it. They know that the strange cases of adverse mental influence of which we have heard so much of late, *arise purely and solely from the effect of the auto-suggestion of the persons believing themselves to be so affected*. They know that this new Devil of Psychism is but an illusion, and that his power is only such as is given him by those who believe in his reality. I am making this statement with a full appreciation of what I am saying, no matter how much it may contradict the opinions of others. I know what I am

talking about, and I wish to be understood as making these statements without any sort of mental reservation.

I know that much harm has been done by the teaching that one person may adversely affect and influence another by means of telepathic power—or long-distance hypnotism—whether we call it “Malicious Animal Magnetism,” or by any other name. There is always this tendency to erect devils, hobgoblins, or other objects of fear, in the mind of man. The Temple of Truth has often been polluted by the presence of these false goods, or false-devils. I tell you, friends, “THERE IS NO DEVIL BUT FEAR,” and Fear is the parent of all this foul brood of goblins, demons, devilkins, and imps which have ever been at hand to plague the mind, torment the soul, terrify the heart, and paralyze the will of Man. Fear is at the base of all of these things—Fear is the essence of them. That Fear which caused the cave-man to cower at the sound of the thunder, also caused the primitive man to create for himself a Devil to share with God the sovereignty of the universe—and now causes the metaphysical student to cower at the name of Adverse Telepathy or “Malicious Animal Magnetism.”

There is no Devil except of our own creation—and this rule applies to the New Thought Devil as well as to the Old Thought Satan. Born in Fear, and nurtured by the willing hands of priests who profit by the fear inspired, all Devils have been created by the mind of man, alone—yea, even this New Thought devil. Those who teach the reality of this New Thought Devil are either ignorant of the Truth of psychology, or else are inspired by a desire for gain arising from the fears of a following impressed by such delusions. I care not to whom this may apply—I care not whose foot the shoe fits—I am voicing a scientific truth, and am no respecter of persons.

Every person is the Ruler of his own Mental Castle. No other can usurp his Throne, unless he, himself, permits it—and no longer that he, himself, permits

it. The Law of Suggestion is the most potent of psychological laws, and BELIEF and FAITH are the active factors in Suggestion. Persons have been healed by Belief and Faith, and persons have been made ill by Belief and Faith—yea, more, I believe that persons have been killed by their Belief and Faith. The Imagination is one of the strongest and most potent of the powers of the mind. If I *believe* that one person, or a thousand persons, can adversely affect me telepathically—I *will be so affected*. But, if I *do not* so believe—if I *deny* the power of any person or persons to so affect me—then I *am immune*, in spite of all the truths, half-truths, and lies about Telepathy.

I know of nothing in connection with the present interest in metaphysics, mental phenomena and psychology, so painful to contemplate as is this apparently widespread belief in this new LIE—this New Thought Devil. I had hoped that we were moving forward toward greater strength, power and attainment—that New Thought *was making us stronger*, as all Truth does. And I still believe that *true* New Thought does so. But when I am brought face to face with the fact that many have been led away by false teachings so that they actually believe that a LIE is more powerful than the TRUTH—that this new Devil is more potent than the Universal Principle of Good—that Night is superior to Day—that Black is stronger than White—then I must admit I sometimes feel like thinking, "What's the Use?" and saying like "Billy" in Stanley Waterloo's book, "The Seekers:" "I tell you I am goin' to have no more nonsense. Gimme quinine, hell, a gold basis, and capital punishment. That's my platform from this on....Holdin' the thought may be all right for girls, but with boys it don't work."

But, all this too shall pass away. From the dim, murky regions of half-truth and "a little knowledge," will come a fuller and more complete understanding. Then we will realize that the devils, hob-

goblins, and demons are but phantasies of our own mental creation, and that "God is in his Heaven, and all's right with the world," and that there is no Devil but Fear. Then will "Malicious Mental Magnetism" and "Adverse Telepathy" be found only in their rightful place—in the scrap-heap of human beliefs and delusions, along with Witchcraft, Obsession, Elementals, and all the rest of the frightful creatures of the night which have faded from sight with the coming of the first rays of the Sun of Truth. If God is All, and in all, then there can be no place for the Devil. If the Devil *is*, then we must admit that he is in God, and God in him—and this, if admitted, would make the Devil a No-Devil. There is no place in Truth for a Lie. And this is true of the New Thought Devil, as it is true of every other kind of devil ever dreamt of by man in his nightmare of ignorance.

Come friends, let us turn away from the baleful glare of the moon, in whose light these "psychic" phantasies gibber and chatter and move their horrid shapes. Let us turn toward the Sun, whose life-giving rays drive the moonshine into nothingness. Forget the "psychic" falsely so-called—shun the vagaries of mortal mind—dwell in the realm of Spirit, beyond which naught is, ever was, or ever shall be, in reality. For there alone is Peace, and Rest, and Wisdom. For

"All other life is living death, a world where none but phantoms dwell.

A breath, a wind, a sound, a voice, a tinkling of the camel's bell."

TRUTH AND SOLEMNITY.

Alma Gillen, in *Expression*, says:

It is quite impossible to escape criticism altogether. As people are so very different in their ideas, it is only natural that what pleases one does not please all.

I once knew a New Thought teacher who was a very pleasant woman. She spoke well and with great conviction and earnestness. Her enthusiasm was contagious, and many went to hear her speak who did not believe in the teaching. The majority of her students liked her and her way of speaking and gained much from every lecture.

One afternoon a student asked the teacher if she could see her alone. The teacher took her into an adjoining room.

Without any preamble the student began:

"Miss Cross, I wish to remonstrate with you upon your manner of speaking. It is much too enthusiastic. *A teacher in the New Thought movement ought to be exceedingly calm and even solemn.* It annoys me inexpressibly that you allow yourself to speak as you do."

The teacher thanked her warmly and the student left, feeling that she had spoken the word in season, and had helped one of the shining lights to shine more brightly.

Another student was waiting for the teacher in the lecture room. As soon as the teacher returned, she grasped her by the hands and said: "Oh, Miss Cross, you have no idea how much you help me. I come to a lecture full of weakness and discouragement and feel that it is no use trying, that I have no power within me to change *my* conditions. And then you begin to speak and speak so earnestly and enthusiastically that I am lifted into another world. I feel ready for anything which the days bring and go home another woman."

I feel like shaking hands across the sea with Alma Gillen, over the above words. I have had about the same experience, that she relates, many times. This "calm" and "repose" business is overdone by many. It is very well to be balanced and poised, but it is not so well to freeze out of oneself all human feeling, enthusiasm, and warmth. It is not necessary to put Truth on ice to keep it fresh and pure. I must confess a liking for some warm-bloodedness—I have no liking for the cold, clammy, saurian-like "calm" which seems to some to be the symbol of Truth. Likewise, I cannot agree with the critic who holds that: "A teacher in the New Thought movement should be *exceedingly calm and even solemn.*" In fact, I have found that some of the biggest humbugs, frauds and fakirs that I have met have been blessed with almost preternatural gravity, solemnity, and excessive calm. I agree with the old Greek philosopher of some two thousand years ago, who said: "Truth has many masks, upon the face of one of which there is always to be found a grin." There is a time to be grave, and a time to laugh—and the one is as good as the other. Excessive

gravity and solemnity has placed men on the rack, others at the stake—has pictured visions of eternal punishment, the wrath of God, hell-fire and brimstone, and a legion of little imps armed with pitchforks. Priestcraft has almost made solemnity and gravity its principal stock in trade. A sense of humor and the expression of natural healthy laughter would have dissipated the majority of the ecclesiastical humbugs and theological terrors. The fanatics of all creeds, races and ages, have invariably been the "solemn" kind. The bigots are almost invariably lacking in the sense of humor. When the natural healthy human spirit is repressed, then there creeps in the unnatural, abnormal bigotry and fanaticism of the sects. Untruth and Error fears a laugh, while the real Truth never shrinks from being subjected to the test of the smiling inspection. When things that are *really* solemn are discussed, then we become solemn as a matter of course. But when it becomes necessary to promulgate and enforce rules for the observance of solemnity—then beware, there's something wrong in the teachings.

IS NEW THOUGHT NARROW?

The following is clipped from the *Progressive Thinker*, a leading spiritualistic journal. It refers to a recent notice of a New Thought convention in New York City.

"We really wonder what part and place Spiritualists will be expected to fill at the above gathering? Will it be only to swell the attendance, increase the financial receipts, salaam to the self-constituted leaders and serve for decorative purposes? If they attend, must they check their distinctive ideas at the ante-room and fold the colors of New Thought which they have bravely borne before the world for fully sixty years, long before the present pinafore wearers of the movement had been heard of?

"Will it be simply a gathering of the 'We are Its?' Is it to be merely an assembly of masqueraders, who for personal pecuniary gain or social popularity, will conceal their real convictions upon psychic problems and deny the latter an unfettered hearing?

"We hope all lines of New Thought are to be upon an equal footing there and that it will be something more than a fashionable promenade of those who do not see beyond their individual hobbies. Thoughts are only things after their transmutation into deeds."

I must confess that this little notice disturbed me somewhat. As my readers doubtless know, I am *not* a "spiritualist" in the ordinary usage of this term. Some years ago I addressed the Illinois State Spiritualists' Convention as "an outsider," and I received the most courteous consideration, attention and sympathy from those present. So much impressed was I that when, shortly afterward, I found that a proposed New Thought Convention in Chicago contemplated "leaving out the spiritualists," I declined to take any active part in any such gathering. Many New Thought people are spiritualists—and many spiritualists are New Thought people. On the other hand, many spiritualists take no interest in New Thought, and many New Thought people take no interest in spiritualism. But, I am sorry to say, that while I have found even the "non-interested" spiritualists to be sympathetic in their reference to New Thought, I have found many "non-interested" New Thought people quite intolerant and antagonistic toward spiritualism. This should not be. Personally, I find many things in spiritualism that are far from attractive to me. I would not hesitate to combat these things with pen or tongue if necessary, just as I would expect any one to combat ideas of mine which did not seem good to him. But this is quite a different thing from feeling antagonistic toward persons holding those views. Some of my best friends are spiritualists, and while we "agree to disagree" upon many points, our friendship is never interrupted thereby—we consider each other honest in our belief and opinions, and let it go at that. It is pitifully weak and small to dislike those who may differ from us. Only the small minds of the world feel this way. And, I would add here, that I do not blame the spiritualists for feeling that the New Thought as-

sociations fail to recognize, appreciate and acknowledge the debt the New Thought, and all advanced thought movements, owe to the pioneer spiritualists who did so much to break down the barriers, clear the underbrush, and make a clear path through the woods of modern thought. These pioneers did the rough work—cleared and made the paths over which we now walk so easily. I, for one, take off my hat to those brave old pioneers—and I respect those who follow them. Any New Thought gathering which manifests the spirit to snub the spiritualists is not worthy of the name of New Thought. If New Thought fences exist and shut out people who happen to believe in spirit-return—then for Heaven's sake let us tear down those fences. Let us be broad, let us be tolerant, let us be large enough to rise above the narrow feelings of sectarianism. I do not feel hurt by the statement of the *Progressive Thinker*—but I do feel hurt by the *necessity* for such a statement. And the worst of it is that there is much truth in the complaint. Come, friends, let us *live* as well as *preach* the Brotherhood of Man. As the editor of the *Progressive Thinker* says: "Thoughts are only things after their transmutation into deeds." And, I may add, Thoughts become alive only when vitalized by Feeling.

INTUITION.

Here is a good thing from *The Open Road*:

"Materialistic science in its investigations has always given too little credit to that higher faculty of the soul, Intuition. And yet, strangely, it is precisely to this sense that man owes his progress.

"Where physical science halts helpless against the dead wall of the impenetrable, Intuition steps in and beckons the searcher onward. Where logic could go no further, and reason could not see, Intuition has dimly perceived the truth there in that shadowy land of the unknown.

"When science retires baffled and beaten in its task, Intuition would carry the light still further if only men would trust her. This is proven over and over."

THE LETTER BOX

Answers by The Editor

In this department we shall publish inquiries from our readers, together with answers thereto by the Editor. But it will be necessary to limit the inquiries to questions having some legitimate bearing upon, and relation to the general subject of New Thought. We cannot attempt to answer general inquiries, nor to extend the work of this department beyond the legitimate field of New Thought. This is a New Thought magazine, simply, solely and exclusively, and not a "general" magazine. We have no desire or intention of "breaking into the general field"—we leave that to the many others already in that field, we being satisfied with our own little field of endeavor. Therefore, please do not send us inquiries which belong to the farm, household, fashion or "general" magazines—send us our own questions, and we will gladly answer them. In fact, we will take it as a favor if you will send us questions in our own line to answer in this department, for what will interest the inquirer will also interest others. Please make the questions as clear, concise and as practical as possible, so that we may get right down to the subject at once in the answer. Your name will not be printed—initials serve every good purpose.

ABOUT DR. CHAINEY.

J. A. C.—I regret that I cannot give you the present address of Rev. George Chainey, who was at one time located in the Masonic Temple, Chicago. I have made inquiries, but no one consulted has heard anything from him for several years.

ABOUT LOVE.

E. G. C.—This correspondent writes: "Do you believe that if one wishes for a thing long enough, earnestly enough, and steadfastly enough, all the while endeavoring to make himself more worthy of his reward—do you believe that thing will eventually be given him? I do not apply this to material things, but to abstract ones which are infinitely more precious. That question applied to Love: do you think one person's attitude of affection toward another can favorably influence the mind of the other towards reciprocation? Or is this utterly impossible. I await your reply with interest."

I believe that we attract to ourselves that which we earnestly and heartily desire. But I also believe that the thing often comes to us in an entirely different way from what we expect, and through entirely different channels. In the case you mention, I believe that if one is desirous of earnest love of the right kind, then by the Law of Attraction will be drawn to that person some other person capable of giving and receiving such love and equally desirous of giving and receiving. But this is far different from attracting some one particular person whom one may fancy. And it is well that it is so. For who would want to attract to oneself another person unless that person was capable of giving and receiving affection naturally? One often "loves Love" rather than any particular individual and then the proper individual who is capable of reciprocating will be naturally attracted toward one. The attitude toward another should not be "to favor-

ably influence his mind", but to let him feel that there exists sympathy, understanding and love for him, *providing he has within himself the qualities corresponding to them*. If he has not the desired qualities, then he will not respond. Radiate your desire freely, but trust to the Law to bring your own to you. There are but few persons who have not shuddered at the thought of their narrow escape from marrying persons whom they had fancied in the past years. Suppose that they had "favorably influenced" these persons! Wouldn't they have been unhappy? I believe that one's own comes to him or her in time—but some times it seems like a long wait. But—it is far better to wait than to take some one else just because "the right one" does not happen to be in sight. And I don't believe that "the right one" has to "be favorably influenced"—I think that when the two "right ones" come together there occurs that old, yet ever new, miracle of Love. I have known persons to wait until middle-age, doubting that this miracle could ever happen to them—smiling cynically at the talk of Love; and, then, one day someone walked into their lives, and once more the miracle happened. But, after all, what does a philosophic middle-aged man like myself know about Love? Ask some woman about it—no matter what age, for age doesn't count with a woman when it comes to Love. Did you ever hear the story of Madame De Stael, who when she was over eighty years of age was asked, "at what age does a woman lose her interest in Love?" and who answered by saying, "You must really ask someone much older than myself." Never ask a man about Love—he is a mere infant in arms regarding such matters.

UNREALIZED DESIRES.

M. E. D.—This correspondent writes: "Having all my life desired something that reason and judgment commended, but which had not

yet come to me, about three years ago I decided to make mine the theory: 'Whatever the human heart earnestly craves, it will in time realize in all its fullness', and then to wait for results. Since that time, I have actually lived to bring it about, but, lately, have seen every vestige of hope fade, making it utterly impossible to ever attain it. How do you account for this if the theory be true? Were my life a very circumscribed one, or were I ignorant of psychological principles, I could the more readily understand how I might be misled. If you have time, perhaps you will try to give me a satisfactory explanation to my unrest."

I would say to this correspondent that it is my belief that if she will wait for three years, and will then view the matter from the perspective of that time, she will see *why* she did not realize her desires. She will probably be glad that things turned out as they did. She will probably see that she has gained something really far more desirable and nearer in accord with her inmost longings. The Law seems to understand these matters better than do we, and often ignores the little details of our apparently well-worked out plans, and brushes them aside only to erect something far more durable and satisfying in their place. Of course, this will not satisfy this inquirer—she will think that I am "side-stepping" or dodging the question. So be it. In three years she will see what I mean. "He who laughs last, laughs best." This inquirer will "laugh last," and will smile at the memory of the past, although, perchance, a tear will mingle with the smile. Ah me! What little children in the Kindergarten of God we are after all. We build our blocks, and when they tumble down we weep. And, yet like a rainbow breaking through the clouds, smiles follow our tears. We are but as babes in the Infinite Arms.

ASTROLOGY.

M. B. K. writes: "I wish to ask you if the signs of Zodiac and their effect on one's life holds any interest for you. It has always held a strange fascination for me. Is there any higher light on that subject to help people to overcome or meet tendencies, or is it an superstition? I feel that there is something in it, but I should value your opinion very much."

I regret that I cannot be of much use to this inquirer. I have a passing acquaintance with astrology, but do not know enough about it to state an opinion that would be of any value. I have seen horoscopes that came very close to actual facts, but, on the other hand, I have seen others which could not have been further from the truth. Again, I have seen several horoscopes cast for the same person, no two of which agreed in details. I do not say that I do *not* believe that "there is some-

thing" to astrology, but at the present time, I must confess that I'm from Missouri regarding it—I "must be shown." Sorry I can't be of more use to this inquirer. P. S.—Since writing the above a leading astrologer says that she will "show me" that astrology is true. If so, I will report the experience in the magazine. I want to be fair in the matter.

IN RE MISS WELLS.

Mrs. C. J. P.—This correspondent asks: "What does Miss Wells look like? I have never seen her picture in any magazine. Is she a homely old maid? I don't think so."

This is a somewhat embarrassing question. I have tried to get Miss Wells to let me print a good picture of her in the magazine, but she steadfastly refuses. Of course, I might get hold of a picture and reproduce it without her permission—but to tell the truth I haven't the nerve to do it. Not that Miss Wells gets angry—but she has such a unique and absolutely effective way of showing her displeasure that only a very brave man or a fool would wilfully subject himself to it. No, Miss Wells *isn't* a "homely old maid." Far from it. (But, I don't exactly like this reference to "homely old maids"—some of the very finest people I know would come under this category). I don't know just how old she is—but *she looks younger*, particularly when she's interested in anything (or anybody). She is about five feet five, and weighs about one hundred and twenty-five pounds. Thick, but fine, dark brown hair. Perfect teeth. Large dark brown eyes, which sparkle with animation or 'll with tears, according to the particular stimulus. She takes a poor picture—none I have ever seen catch her expression or spirit. She calls herself "an old maid"—but no one else would think of applying that title to her. And, I never heard anyone call her "homely,"—most decidedly not. Men like her, women "love" her and the babies "cry for her." She is the most resourceful woman I have ever met. And her heart is as big as her mind is active. That's the best I can do in the way of a description of my predecessor's personal characteristics. Maybe she'll let me print her picture now, in self-defence.

"KNOCKING WOOD."

Florence.—This correspondent writes: "I would like to know why it is that whenever I make the announcement that 'I am happy,' or that certain people 'are kind to me,' or that 'I am getting along well with money matters'—then something always turns up to the contrary, and I have reason to regret my statement. And on numerous occasions when I have felt happy, I would have something turn up that would cause unhappiness and the same if I felt sad, my sadness would be followed by happiness."

I think that the "confident expectation" was the operating cause in this case. She *expected* the change, or contrary condition, and it came of course. Many people have this feeling—they say something good about themselves, and immediately "knock wood" in order to avert a manifestation of the contrary. The old race-thought is that it is unlucky to express one's belief in good fortune or happiness, and that the demon of the perverse will immediately upset things if one so expresses himself. New Thought teaches that this is all nonsense, but nevertheless many New Thought people make their statements of health, wealth and happiness as if they were afraid of the perverse imp overturning things—they "knock wood" while affirming. It is the auto-suggestion and the expectation that tends to produce the change in one's mind, and, as we know, the outward conditions often seem to conform to our inward states. Stop meaning "I Fear," while saying "I Hope." Stop feeling that you are committing a crime in feeling happy, well and prosperous. Cut out the negatives!

CRANIAL DEVELOPMENT.

L. P.—This correspondent writes: "I am nineteen years old and about six feet tall, but my head is so shaped as to make it appear small, which has caused me a great deal of embarrassment. Now I would like to know if there is any special line of thinking which I could practice to remedy this situation. I am of the opinion that there is, but do not know exactly what."

Well, in the first place I think this young man is still in the formative period. His body has probably grown very rapidly, and his head has not had time to catch up as yet. Again, many young men under say twenty-three, or thereabouts, present a somewhat ungainly appearance owing to the fact that their physical organism has not as yet rounded out its form. I remember one young man, quite tall, whose shoulders sloped in an absurd way, and whose neck reminded one of a stem of a dandelion, so long and slender was it. His head looked like a gum-drop stuck on a wooden toothpick. Ten years later, this man sported a pair of remarkably broad shoulders, his neck was about the shape and size of that of Col. Roosevelt, and his whole body was in harmony. Another young man I know had a "baby face" until he was over twenty-two years of age—now, six or seven years later, he has a very strong face, broad chin, prominent nose and piercing eyes. Don't worry, young man, you haven't "arrived" yet—you will be all right in time. Give Nature a chance to finish her work. You are probably too self-conscious—most young men of your age are. Phrenologists tell us, and I agree with them, that a man's thinking will often change the entire shape of his head. So,

study in moderation, read the right kind of books, think good, strong thoughts and you will be all right. Hold the ideal of a large, well-shaped head and you will find that Nature will build around that ideal. In the meantime, stop worrying about your appearance and cultivate your inner self. The most beautiful face is that through which an awakened soul gazes forth—the most attractive head is that which is filled with the best knowledge. Do not think I am dismissing your question lightly—I sympathize with you, and am giving you just the advice you really need.

"NEW THOT."

N. K.—This correspondent writes: "Allow me to suggest that you use the simplified form, thus, 'NEW THOT,' instead of the old way, 'NEW THOUGHT'. Personally simplified spelling is not my hobby, but it looks better, is easier to note, and besides it is sensible and a good 'ad' in itself. It must come sooner or later, anyhow, so why not be new and think it over now."

I have passed on your suggestion to the business management—but, candidly, I do not think that they will act on your suggestion. It is hard enough to explain what "New Thought" is to the average person—I fear that "New Thot" would be still harder to explain. And, by the way, why "New Thot?" Why not "New Thawt." "Thot" rhymes with "goat" or with "trot"—if we are to change, why not go the full length and adhere to the phonetic form and the ordinary pronunciation? I am of the opinion that "New Thawt" would about give the best idea of the correct sound. In the meantime I await orders from the business management.

SELF-CONSCIOUSNESS.

Y. E.—This correspondent writes: "How may one overcome an abnormal Self-Consciousness, fear of ridicule, self depreciation."

Abnormal self-consciousness is not self-depreciation but rather an exaggerated sense of personality. It arises from the idea that everyone is noticing the personality of the person, whereas, in fact, the reverse is usually the case. Try to forget your personality—think rather of your "I" or individuality, which is back over and superior to your personality. Forget about your looks, speech, etc. Take an interest in others, and lose your sense of personality in your study of others. When you get interested in the study of others, you will forget all about yourself. I have noticed that the most self-conscious persons lose all awareness of themselves if I can get them interested in a book, a picture or some other person. Read the lessons of "New Thought for Beginners" now running in this magazine, and you will soon find out that the personality that

is giving you so much trouble is not your "I" at all, but the real "I" is something entirely different. Stop worrying about yourself. Do not take yourself so seriously. Think about others. I knew one young man who followed my suggestion that he imagine himself as invisible to others when in company, and then concentrate his whole attention on others and on what was going on around him. The recipe worked well, and completely cured him. Get interested in something outside of yourself, and when you must think of yourself think of your "I" instead of your "Me"—as your individual Ego instead of your mask of personality.

"INVICTUS."

A. F. J.—This correspondent writes regarding the poem "Invictus" which we published in the April number of this magazine: "Will you kindly give me a little information? I have a copy of Henley's 'Invictus' that has an addi-

tional stanza to any other copy I have ever seen, and they have been many. Here is the additional stanza:

'Beyond this vale of doubt and fears
Looms but the terror of the Shade,
And yet the passing of the years
Finds, and shall find me, unafraid.'

This which forms the third stanza in the copy mentioned, may be an interpolation to the original. I should like to know if it was in the original manuscript of Henley."

I do not know the stanza mentioned, and have not a copy of Henley's Poems at hand. Perhaps some of our readers may know something of interest regarding this. The poem breathes the spirit of the true stoic philosophy, and has proved a source of strength and inspiration to many a tortured soul. It has held many a man and woman to stand erect in face of trouble. It is a grand old poem—a magnificent message to the Individual.

OLE DADDY DO-FUNNY

BY RUTH MC ENERY STUART

"Ole Daddy Do-Funny, how you come on?"

"Po'ly, thank God, honey, po'ly dis morn.

My ole spine its sort o' stiff

An' my arms dey 'fuse to lif',

An' de miz'ry's in my breas',

An' I got de heart-distress,

An' de growin'-pains dey lingers,

In my knee joints an' my fingers,

But I'se well, praise God, dis mornin'."

"Ole Daddy Do-Funny, what cuyus talk!

How is you well, when you can't even walk?"

"Hush, you foolish chillen, hush!

What's dat singin' in de brush?

Ain't dat yonder blue de sky?

Feel de cool breeze passin' by!

Dis ole painful back an' knee,

Laws-amassy, dey ain't ME,

An' I'se well, praise God, dis mornin'."

NEW THOUGHT NEWS

Gathered by The Editor

In this department we shall publish bits of news; items of personal interest; "gossip"; and sundry other items of news regarding the New Thought movement and the workers in its field. We shall be glad to receive from any of our readers, or others, information along these lines. Send us the news of the opening of centres, reading-rooms, classes, lectures, etc., in connection with New Thought work. Let us hear of the publication of new magazines along these lines—or of special articles in other magazines in the general field, in which there appears items of interest to New Thought readers. We shall have much to say in this department regarding the other magazines in our own field—while we are trying to make our own magazine the best in the field, we do not forget that "there are others"—we believe in "the open door", and "the glad hand." If our readers and friends will assist us in this matter, we will be able to make this department of great interest to New Thought readers, and to keep it filled with live, timely "news" regarding the movement and its "doings." If you will send us the items, we will gladly do the rest. All items of news should reach us not later than the first day of the month preceding the date of publication, as otherwise they will have to be held over for a month.—The Editor.

NEW THOUGHT CONVENTION.

The officers of the New Thought Convention report that they have received many letters from persons who intend to be present at Nevada, Mo., during the third annual convention which will be held in that city during the week beginning August 22, next. Besides this, they have received many favorable responses from eminent speakers, teachers and leaders in the New Thought movement, who express their intention to attend the convention and to deliver addresses, lessons, etc. Those who are aware of the arrangements now being perfected say that without doubt this convention will be the largest and most interesting of any ever held in this country. Better make your arrangements to attend. Write to Mr. Tracy C. Weltmer, Nevada Mo., and, telling him that you saw it in *New Thought*, ask him to tell you all about it. Ask him to put you on the mailing list for free notices of the convention which will be issued from time to time. He is very good natured and will be only too glad to keep you posted.

MAY FESTIVAL.

The Seventh Annual Metaphysicians' May Festival, of Los Angeles, California, was held in Blanchard Hall, that city, on Monday, May 2, 1910, in the afternoon from 3 to 5 o'clock, and in the evening from 8 to 11 o'clock. The afternoon programme was as follows: (1) Address of Welcome by L. W. Blinn, Chairman; (2) Brief Address, "The Good New Time," by Mrs. Mae Guthrie-Tongier; (3) Vocal Solo, by Mme. Mayne-Windsor; (4) Brief Address, "The Open Life," by Rev. Walter W. Raymond; (5) Harp Solo, by Miss Myrtle F. Ouellet; (6) Brief Address, "The Meaning of Life;" (7) Vocal Solo, Mme. Mayne-Windsor; (8) Brief Address, "That Your Joy May Be Full," by Lee Robert Andrews; (9) Harp Solo, by Miss Myrtle F.

Ouellet; (10) Brief Address, "The Life Worth While," by Christian D. Larson. Selections by the Orchestra. Reception to Mr. Larson. The evening programme was as follows: (1) Address of Welcome, by L. W. Blinn, Chairman; (2) Brief Address, "The Americal Philosophy," by Dr. Norton F. W. Hazeltine; (3) Vocal Solo, by Leslie Brigham; (4) Brief Address, "Metaphysical Knowledge," by Mrs. Elizabeth Deuress; (5) Vocal Solo, by Miss Ella D'Arcy; (6) Brief Address, "The Day of the Soul," by Rev. R. E. Blight; (7) Vocal Solo, by Leslie Brigham; (8) Brief Address, "The Great Awakening," by Rev. Baker P. Lee; (9) Vocal Solo, by Miss Ella D'Arcy; (10) Brief Address, "What Every Man Wants to Know," by Christian D. Larson. Selections by the Orchestra. Reception to Christian D. Larson. The festival was arranged and conducted by Miss Eleanor M. Reesberg, Librarian of the Los Angeles Metaphysical Library, with the same skill, tact and good judgment which always distinguish her efforts.

ENGLISH NEWS.

The Higher Thought Centre, 10, Cheniston Gardens, Kensington, has had a busy time during April, including classes by Mrs. England; healing services by Mrs. Oliver, Mr. J. McBeth Bain, and Mr. W. Hendry; conversational talks by Miss Carter; Sunday meetings conducted by Miss Dove, Mrs. Heard, Miss Louie Stacey, Mr. Charles Spencer and others; lectures by Judge Troward, Mrs. Hart Dyke, Mrs. England, Mr. Gaston de Mengel, Mr. R. Dimsdale Stocker, Miss Frances Tyrrell Gill, and others. We are tempted to take a run over to England and listen to some of the talks and teaching. We do not know what master-mind is directing this work, but whoever is carrying on this work is doing it well, and we take off our hat to him (ten to one it's *her* instead of *him*.)

WALTER DE VOE.

Walter De Voe has had a very successful series of lessons in Battle Creek, Michigan, and is about to begin a course of lessons in Cleveland, Ohio. His many friends in all parts of the country hope that he will soon give them an opportunity to hear him lecture on an extended tour. We think that he would do well to visit Southern California in the near future, and then visit the more northern cities of the coast.

REMOVAL NOTICE.

On May 1st the offices of The New Thought Publishing Company were removed from 215 Wabash Ave., Chicago, to No. 2310 Calumet Ave. All correspondence should be addressed to that point hereafter. Drop in and see us when you visit Chicago. The editorial and advertising departments are in our new "down town" office, No. 1014 Boyce Bldg., 112 Dearborn St. Glad to see you there, also.

CHICAGO NEW THOUGHT FEDERATION.

The above organization continues to hold very interesting meetings every Sunday at 11 A. M., in their hall No. 913 Masonic Temple, Chicago. Well known speakers are present, and the meetings are largely attended. The following very interesting Affirmations are used in the exercises. They were formulated by Mr. T. G. Northrup, President of the Federation. Printed copies may be obtained from Mr. Chas. O. Boring, Corresponding Secretary, 1562 Maple Avenue, Evanston, Ill.:

"AFFIRMATIONS: God's Essence is and must be the absolute good, and since He is the First Cause, creating by the imparting of His own Essence, shaped according to His own perfect ideas, everything real is and must be good.

"It is not sufficient for me to be alive; I must live for some purpose; must accomplish something; must have some object, and put forth my energy to effect it.

"I do now abandon every way of doing, talking and thinking, which does not conform to the principles of right and truth.

"I do now cultivate decision and persistency.

"I allow nothing to discourage me.

"I am courageous, I am determined.

"I consider nothing too small or unimportant for me to meet in the Christ attitude.

"I embrace every opportunity to assert my dominion and prove the law.

"I am strong, I am well, I am happy, I am free."

NEW THOUGHT CENTRES.

We desire to publish in connection with this department, a list of the New Thought Centres in the various cities and towns of the country, the said list to serve as a guide to residents and visitors of the several cities and towns. We ask that the officers of such Centres notify us of the place and time of meetings, etc., with such particulars as may be of interest. If any of our readers know of such Centres, we wish they would call the attention of the officers to this notice. There will be no charge for the inserting of the notice, directly or indirectly, our sole object being to supply our readers with the desired information.

PHILADELPHIA—WAKE UP!

We have had several inquiries from persons living in Philadelphia regarding meetings, etc. They say that they would be glad to attend New Thought meetings if they knew where to go. It seems strange that in the third city of the country—a city having a population of over a million—anyone should have to inquire in this way regarding New Thought meetings. What is the matter with Philadelphia, anyway? Will some kind reader in the City of Brotherly Love call the attention of the managers of New Thought meetings to this notice, and ask them to send us particulars of their meetings? Or is it possible that the orthodox prejudice is so strong in Philadelphia that the New Thinkers have to hold meetings in secret like the early Christians in Rome? We have many subscribers in that city, but have no notice or knowledge of New Thought meetings there. What is the matter? Will some kind Philadelphian please tell us the reason for this condition of affairs. Look like a call for some active, strenuous missionary work.

CONVENTION IN CINCINNATI.

A New Thought Convention will be held in Cincinnati, Ohio, on Sunday, Monday and Tuesday, May 29th, 30th and 31st, at 3 and 8 P. M. of each day. The opening session will be held at the Grand Opera House, on Sunday afternoon, at 3 o'clock. The remaining five sessions will be held at the New Thought Temple, Peebles Corner, McMillan Street, near Gilbert Avenue. The convention is held under the auspices of the National New Thought Alliance, of 687 Boylston Street, Boston, Mass. The announcements state that "New Thought writers and lecturers of national fame have been invited to address the convention."

We want to print New Thought news. Will you help us to gather it?
Please!

BOOKS WORTH WHILE



LIFE'S BEAUTIFUL BATTLE, or *The Human Soul Before Pain. A Study in the Reconciliation.* By J. William Lloyd. Cloth, 300 pages. Price not given. The Lloyd Group, Westfield, New Jersey.

The readers of Mr. Lloyd's great book "Dawn Thought" will eagerly welcome the present volume which is in the nature of a sequel, or companion volume, to his former work. Just as "Dawn Thought" was the result of a flash of illumination, so is this newer work the result of a second flash of what men have called "Cosmic Consciousness." To those who consider Lloyd's former work as but transcendental dreaming, this new work will seem only "more so." But to those who have entered into his Dawn Thought conception this new work will prove grateful and refreshing. One either likes Lloyd—or he doesn't. The reviewer likes him, and will, of course, like this new book. The taste for Lloyd is like the taste for olives—it must be acquired, but once acquired it becomes a habit. To those who know him not, we would say: If you like Whitman, and Carpenter, and others who preach the New Pantheism, then you will surely like Lloyd. If the writers named do not appeal to you, then it is probable that Lloyd will pucker your mouth. Whitman, Lloyd and Carpenter are in the same class—take them or leave them, according to taste.

YET SPEAKETH HE. By Gertrude Capen Whitney. Cloth, 85 pages. Price 80 cents. Sherman, French & Company, Boston, Mass.

This is a very beautiful story, conveying a New Thought moral, well told and cleverly stated. Its spirit is perhaps best illustrated by its concluding words: "Life and Death are manifest phases of the one great Spirit which is moving in and among us all." . . . It goes right on. It doesn't stop. Who can doubt the continuity and recognition of life and its constantly unfolding blessedness, when every one of the thousands whom the influence of his deed has touched and changed gives demonstration of "That, which being dead, still speaks."

I CHOOSE. By Gertrude Capen Whitney. Cloth, 96 pages. Price, \$1.00. Sherman, French & Company, Boston, Mass.

This volume is a companion to "Yet Speaketh He," the book just reviewed. It is written in the same spirit, and with as marked success, as the first story. The following taste from its pages will doubtless create a desire for more from the same loaf: "He belongs to a school of thinkers who not only believe in, but strive to live as Spirit manifesting through transitory things. . . . He believes that we are all parts of an infinite One; and if we keep the circulation, so to speak, free, all members of that Body can work consciously together, finding help in each other, and uplift. Even as the vine, sending its sap, (or the mind wisdom of nature), through the branches and grapes, works to its outermost periphery in harmony, so we, the branches and fruit, may receive, consciously, if we cultivate and use God's given gifts of spiritual insight and of choice." Tastes pretty good, doesn't it?

THE CROWDS AND THE VEILED WOMAN. By Marian Cox. Cloth, 413 pages. Price, \$1.50. Funk & Wagnalls Company, New York City.

This is a strange story, with a mystical, symbolic theme, expressed in a brilliant, epigrammatic style. It presents a new and somewhat surprising psychology of love. Its publishers "believe that the

book will appeal to the literary public as a somewhat rare achievement, revealing a novel and original philosophy." To some the horrible ending of the book will cause a relief when the book is out of sight. To others, the wonderful symbolism pervading the romance will excuse everything. The author has a wonderful vocabulary, and has evidently dipped into many a spring of philosophy, ancient and modern. The work is brilliant—but, in our opinion, morbid and unhealthy in mental tone.

MY OWN PHILOSOPHY. And Other Poems and Dramas. By Werner Eggerth. Cloth, 293 pages. Price, \$1.50. Published by the author, 1614 Montgomery Ave., Spokane, Wash.

This is a collection of poems and dramas, embodying the author's philosophy and outlook upon life. The author was a poor boy who at the age of seventeen had only a rudimentary education, but who then determined to educate himself. He was stricken with spinal meningitis, and became totally deaf. Notwithstanding this drawback, and other misfortunes, he persevered and mastered two languages. He states that "in spite of all misfortune, he is still an optimist, which his philosophy will make clear to the reader." We are glad to have had the opportunity of reading this book, and we trust that in its sale his optimism and faith may be justified. But whether or not the sales be large, he will be richer and his life fuller for having given expression to his thoughts and dreams.

THE PSYCHOLOGICAL KEY TO THE BIBLE. By James H. Carter. Paper, 64 pages. Price not given. Published by F. J. Smith, Muskegon, Mich.

This is a very interesting study of the Bible in the light of one phase of New Thought. The author is a teacher and lecturer well known in Chicago and the Middle West. The purpose of the work is indicated by the title. Its keynote is that: "There is but one God, one Life, one Spirit, one Mind, one Universe, governed by the law of Love, Wisdom and Supreme Intelligence—United Universe."

GLIMPSES ON THE PATH. By Mary A. Wilcox. Art paper, deckle edge, 48 pages. Price not given. Published by the author, San Diego, California.

A collection of beautiful poems conceived in the spirit of optimism and faith, and written in a pleasing style. The verses are as sunny as the Land of Sunshine in which it was written, and the reader can well imagine the author as drawing her inspiration from the clear blue sky which ever blesses San Diego.

STRAIGHT GOODS IN PHILOSOPHY. By Paul Karishka. Cloth, 207 pages. Price, \$1.00. Roger Bros., 429 Sixth Ave., New York City.

This is a new book by the author of "Some Philosophy of the Hermetics," and other books which have found favor with thoughtful students of the esoteric teachings. The essays of which this book is composed are in the author's best style and are as readable as his former productions. Throughout all the essays runs the thread of the Hermetic fundamentals—the Reign of Law and the teaching of The Opposites. Those interested in the Hermetic teachings will find this collection of essays very "tasty."

AFFINITIES WHO NEVER MEET. By Frenharte Verland. Paper, 23 pages. Price, 25 cents. Homingwood Publishing Company, South Bend, Indiana.

This little essay preaches the necessity of means for bringing together the unmarried of each sex who wish to be happily mated and married but who have not found "the right one," and who resent the necessity of leaving the whole matter to "Chance." The author dedicates it "to the lonely single, the unhappily mated, the divorced, and the children of the last named class." Interesting!

AN APPEAL TO THE BOY. By William H. Peters, M. D. Paper, 14 pages. Price, 10 cents. Archive Publishing Company, P. O. Box 1282, Providence, R. I.

This is an interesting, instructive and timely essay, in the nature of a personal talk with boys about matters which are too often kept from them under the belief that ignorance and innocence are synonymous terms. The author's ideas may be understood by his closing paragraph. He says: "Seek information on the subject of clean living, pure thoughts and healthy habits from your father or teacher. Make a chum of your father; do not hesitate to question him on any subject not clear to you; do not talk to other boys on subjects of sex. Talk with perfect freedom to your parents when you wish to know anything; every boy has a right to receive instruction on sexual matters. Let us hope that Ignorance of the social evil on the part of our youth will soon be a thing of the past. Education is the only safeguard." Has the right ring about it, hasn't it? The world is moving ahead in these matters.

WOMAN THE SOUL OF MAN. By William H. Hoegge, 1800 N. Vermont Avenue, Los Angeles, California. Paper, 19 pages. Price not given. Published by the author at above address.

This a mystical, symbolical, transcendental essay upon Woman. The author no doubt means well, but his fancy carries him away up in the clouds, until one feels tempted to say to him, "Come back to earth, or you'll get lost up there!" Having exalted Woman to the position stated in the Revelations: "A Woman clothed with the Sun and the Moon under her feet, and on her head a crown of twelve stars," etc., Mr. Hoegge then comes down to the here and the now and concludes as follows: "We hear about the soul kiss on this sensual plane of perception and what does that signify but the intuitive desire to draw in the soul, the spirit of woman back, or within to the place from whence it was taken—the Heart of Man." Dear me! What do you think of that? The booklet was written in "the eleventh hour, eleventh day, and eleventh month, 1909"—Why? Mr. Hoegge's picture, showing him to be a good looking man, with a beautiful mustache, full lips, square chin, and "such dreamy, dreamy, eyes," is printed in the booklet. A picture of the Sphinx is also given—probably to typify or symbolize Women, the Eternal Mystery. Wonder if Mr. Hoegge is married? Isn't it queer what a peculiar effect that Southern California sun has on some people?

THE SCIENCE OF LIVING, or The Art of Keeping Well. By William S. Sadler, M. D. Cloth, 419 pages. Price, \$1.50. A. C. McClurg & Co., Chicago.

The growing complexity of life and its ever increasing demands upon physical and nervous endurance make a physician's advice valuable to the well man as well as to the sick. The author, who is a widely-known physician and lecturer on hygiene, has written this book primarily for the man who is well and wishes to keep so. He is committed to no "school" and avoids fads, but gives sound physiological reasons for every rule of health he lays down. Adequate illustrations add to the value of this instruction and insure that even the uninstructed layman will find comprehension easy of some of the inwardness of the human body. A particularly valuable and timely section is that dealing with foods, in which Dr. Sadler not only gives the fuel value of all our foods, but describes the prevalent adulterations and tells how to detect them.

(Continued on next page.)

GROWING CHILDREN.

The Period when the Nervous Activity is at Its Greatest.

"Against the practice of giving tea and coffee to children, we cannot speak too strongly. Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions. Reflex action, co-ordination of muscles, and the special senses are all under a special course of training.

"The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people nothing but harm can come from the use of such cerebral stimulants as tea or coffee. Bad, then, as this practice is, let us as physicians be aggressive in its prohibition.

"Do not be satisfied by answering 'No' when asked as to its use, but let us teach the families with whom we come in contact that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."—*The Home Doctor.*

Children like a warm beverage for breakfast and it is well for them to have it if the drink is a food and not a drug.

Postum is made to supply a rich nourishing liquid food with a crisp coffee taste for those who cannot and should not use coffee. Analysis shows it to contain about fourteen per cent of muscle-forming elements and 66.11 per cent energy- and fat-producing elements, which go to nourish and sustain the delicate nerve centres throughout the body and from which the vital energy proceeds.

The success of child or adult depends largely upon proper sustenance for the body. Children who depend upon the intelligence of their elders to furnish them with good food deserve our most careful attention and thought.

Read "The Road to Wellville," found in pkgs. "There's a Reason."

THE PSYCHIC SCIENCE SERIES. By Edward B. Warman, A. M. Boards, 16mo., 50 to 60 pages. Price, 50 cents each. A. C. McClurg & Co., Chicago.

- I. Psychology;
- II. Personal Magnetism;
- III. Telepathy;
- IV. Hypnotism.

(Other volumes in preparation.)

The author is a well-known student and teacher of what has now been raised to the dignity of a new science, "Psychic." In his investigations he has been led to substantially the same conclusions as the late Thomson Jay Hudson. These little books place the main phenomena before the student, point out their conditions, their causes when these are approximately known, and indicate the uses that the individual may make of these psychic powers. The books are distinguished from certain others on the subject by their brief and practical treatment of the subjects.

SPIRITUAL HEALING. By Charles Edgar Prather, Editor of "Power." Cloth, 128 pages. Price, 50 cents. The Power Publishing Company, 730 E. Seventeenth Ave., Denver, Colo.

This is an interesting presentation of Spiritual Healing from the Biblical standpoint. The Foreword states that "These simple lessons are essentially a complete course of practical instruction in Spiritual Healing, showing how one may unfold to the Consciousness wherein is Peace of Mind and Health of Body. The author is one of the leading Divine Science writers, and the book contains some of his best work. His theory of healing is expressed as follows: 'One thing alone heals: The realization or consciousness of God's Presence.' Either as a manual of Spiritual Healing, or as an illustration of what psychologists call 'Masked Suggestion,' this book is interesting. It gives a great deal for a very small price. It will meet with a large sale on its merits.

THE MEDICAL FRATERNITY CONSIDERED AS A MENACE TO OUR PERSONAL LIBERTY. By Dr. S. J. Dickson, Psycho-Magnetic Metaphysician. Paper, 20 pages. Price 50 cents. The Educational Supply Company, Painesville, Ohio.

This booklet is an earnest protest against the "regulars" in medical practice. The author sets up a good fight, and hits hard. He scores some good points, too. Personally, we wish that he had resisted the temptation to break into verse, and had confined himself to his argument in prose. We fear that many will lose sight of his telling points when they contemplate lines like:

"In Russia with her hellish law,

The like of this I never saw—

A deeper plot could not be laid

Than that which some M. D.'s have made."

But then, after all, there are but few of us but whom have had to get a little "poetry" out of our system, at times. So, never mind. Brother Dickson, don't do it again, and all will be forgiven. More power to your elbow!

THE PLEASURES OF SIN. By Daniel H. Talbert. Cloth, 128 pages. Price not given. Published by the author, 616 Traction Terminal Building, Indianapolis, Ind.

The somewhat startling title of this book has evidently been adopted in order to attract attention and interest. It is not an attempt to glorify sin, and the author concludes by stating in bold-faced capital letters: "THERE IS NEITHER PLEASURE NOR PROFIT IN SIN." The book considers what the author styles the "Real Problems of Life;" Sex Relationship; Christian Science; and the Bible. His treatment of these subjects may be gathered from his statement that: "To insure an increased respect for the Bible and thus preserve its truths to help and bless humanity, it is of the utmost necessity that a rational understanding of the same shall prevail. To this end we hereby seek to recognize a fixed standard, of Divine origin, that is an unerring revelation concerning our natural rights, as set forth in the Bible." The author takes a remarkably advanced and high stand on the sex question, and marital relations. He dreams the vision of the establishment of "The World Church" the fundamental doctrine of which is that "God is Love." The author is very much in earnest, and the book is written evidently from a full belief and a righteous conscience.

AN INTERVIEW. By Daniel W. Church. Cloth, 163 pages. Price, \$1.00. The Berlin Carey Company, Chicago.

This is a very unusual book. It opens with a study of the character of Abraham Lincoln, gleaned from various sources, and gives a glimpse into the soul of this remarkable man. The second part of the book states an imaginary interview between a newspaper reporter and the author, in which the latter gives his views on a variety of subjects. The book is interesting in its first part, and in its second part it tends toward exciting criticism and discussion, and arousing thought on the part of the reader—and this is much, for it takes considerable to make people think seriously and in earnest.

FLESH AND MATTER: The Scriptures vs. Christian Science. By Sara Van Allen Murray. Cloth, 168 pages. Price not given. Roger Bros., 429 Sixth Avenue, New York City.

This little book is an earnest argument against the Christian Science conception that Flesh is Matter. The author's position is stated briefly in the following paragraph from the book: "Thus flesh is not matter, or at all times it would have been cognizable by the senses, so that while Jesus was flesh, he was not matter, as Mrs. Eddy defines that word." The author brings quotation after quotation from the Scriptures to prove her contention—in fact, a hasty glance will give one the impression that the book is a little collection of Scriptural quotations. The book will doubtless interest those who delight in discussions or argument along these lines, while to those of a scientific turn of mind it will doubtless seem like a regrettable waste of time, space, and work. Each to his own taste.

MENTAL AND SPIRITUAL HEALTH. By A. T. Schofield, M.D., Cloth, 93 pages. Price, \$1.00. R. F. Fenno & Co., New York City.

This is a new book by the well-known author of "The Unconscious Mind" and other works along the same line. The author departs from the scientific attitude of mind displayed in his work just mentioned, and now speaks from the standpoint of Religious Healing. His theme is inspired by Prof. James' statement regarding "the happiness and health that result from the internal harmony produced by true religion and the knowledge of God." The author holds that "health, wholeness and holiness are one!" The book is suited for those who find the best expression of the Truth in the Emmanuel Movement.

NERVOUS STATES: Their Nature and Causes. By Dr. Paul Dubois. Cloth, 161 pages. Price, 75 cts. Funk & Wagnalls Company, New York City.

This is the fourth work by the distinguished Professor of Neuropathology in the University of Berne, which the publishers have been able to offer to the American public through authorized translations. Dr. Dubois points out in this new work that neurasthenia, contrary to general impressions, is not a new disease created entirely by the conditions of modern life. The reader feels as in the former works, that this author is not alone a scientific man, but that to his equipment as a skilled investigator and practitioner, he adds largeness of vision and rare humanity.

PSYCHIC CONTROL THROUGH SELF-KNOWLEDGE. By Walter Winston Kenilworth. Cloth, 341 pages. Price, \$2.00. R. F. Fenno & Co., New York City.

In this volume the author has endeavored to present a clear and practical conception of the soul. It is understood that by "soul" he means neither mind nor body, but the living essence of which these are the mental and material manifestations. The unity of life presupposes the omnipotence of that unity and its everlastingness. He holds that that Unity is the One Spiritual Self residing in all, and that the goal of spiritual effort is the realization of the Spirit within. He holds that psychic or spiritual control is the direct way of reaching the goal, and that morality is the medium through which the deepest psychic and spiritual consciousness is obtained. The idea of morality, together with a consciousness of what, in essence, is the Self of all beings, is the thread with which he connects the several leading ideas in his work.

THE UNDER-WORLD AND ITS WOMEN. A Treatise with a Purpose. By Paul Karishka. Paper, 15 pages. Price not given. Roger Brothers, New York City.

This little essay is indeed "a treatise with a purpose." Its author speaks in chaste yet vigorous words upon a subject which the majority of persons prefer to ignore. He draws a true picture, but one unpleasant to the contemplation of the smug, respectable pharisee. He denounces the unjust double standard of morals which damns the woman and excuses the man. The author makes the smug ones "sit up and take notice" by such startling questions as this: "Suppose that by some miracle all prostitutes should become Magdalens, that is, reformed. I believe that the underworld would be thrown into panic. . . . Should wholesale reforms take place, and the inhabitants of the underworld make a raid on the upper, so to speak, asking recognition as brothers and sisters, crowding our churches and public halls, calling upon us in our homes, demanding social and economic acknowledgment, requesting places in our offices as public servants, opening up places of business, merging into us, so to speak,—what then?"

LETTERS FROM THE TEACHER (Of the Order of The 15). Transmitted by Rahmea, Priestess of the Flame. Edited by F. Homer Curtiss, B.S., M.D., Secretary of the Order. Vol. I. Cloth, 162 pages. Price, \$1.10, postpaid. The Curtiss Book Company, P. O. Box 607, Denver, Colo.

This book contains the letters from the "Teacher of the Order of The 15" in answer to questions from pupils. The principles taught and expressed may be called Theosophical, although the Theosophical Society has no connection with the "Order of The 15" or its publications. The editor furnishes the following note to the reviewer of the book: "Science has been forced to the conclusion that there must be Intelligences as far above man as man is above the amoeba. The investigators of psychic phenomena, however, have so far been able to discover no intelligences higher than disembodied human beings. In spite of the fact that all the scriptures of the world are evidences of the communication of such high Intelligences with man. The reason for this failure is explained in these pages, and this volume is but another witness to the reality of such more than human Beings and the possibility of Their communicating directly with man." Respectfully submitted! We must confess, however, that we are inclined to be a little skeptical regarding the average "communications" from Behind the Veil. We think that the majority of them come from no more distant or higher source than the subjective plane of mentality of the person himself. But there are lots of things that we don't know anything about—so we do not wish to urge our skepticism upon others. Keep an open mind—a fair, critical spirit—and be as kind as the circumstances will permit. The Truth is a mighty big thing, and presents an infinite variety of aspects and appearances.

SCIENCE AND KEY OF LIFE. Planetary Influences. Vol. VI. By Alvidas et al. Cloth, 252 pages. Price not given. Astro Publishing Company, Hodges Building, Detroit, Mich.

Here is something else that we don't know anything about. This book has an astrological flavor, and comes from an astrological source, but it seems to be concerned principally with the "Science of Numbers" which are so dear to the Kabbalists and other followers of the Symbolism of Numbers. The author seems to understand what he (or she) is talking about, and has the firm confident tone of one who knows his (or her) subject. He (or she) states that he (or she) feels that the book "is imbued with the impelling thought that it contains added truth of incalculable value in the solution of the problems of human existence; truths that will answer in part the great inquiry, from whence, whither and what are the purposes of life upon this planet." The picture of Henry Clay Hodges, editor of "The Stellar Ray" appears opposite the title page, so that we suspect he is the moving spirit in its production. This may be the very book you need—who knows? We are sorry that we cannot tell you more about it, but our education along these particular lines has been neglected. No doubt the publishers will be glad to send you a descriptive circular, if you are interested in the general subject of the Astrological Significance of Numbers.

FRESH AT NIGHT.

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher out in Kans. says in this connection:

"I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion.

"I tried various remedies without good results; then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerves.

"I commenced using Grape-Nuts and have since made a constant and rapid improvement in health, in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using rape-Nuts I was troubled much with weak eyes but as my vitality increased the eyes became stronger.

"I never heard of food as nutritious and economical as Grape-Nuts."

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Miscellany

With Comment By The Editor

THOUGHT—WAVES OR SUGGESTION?

The following clipping from a newspaper was sent us by a friend, with the request that we reprint it with comments:

NEW YORK, Nov. 25.—The "thought wave" which was directed by the 3,000 girl pupils of the Washington Irving high school against the board of education in an effort to obtain a new school building has been effective. Until the girls took up the matter energetically and issued circulars calling upon all pupils to concentrate their minds upon the members of the board, "mentally commanding them to order the new school," the board of education had no intention of immediately considering the matter.

But the board has definitely ordered the construction of a new eight-story high school building.

My comment is that while the case is interesting, still it does not necessarily follow that the effect was caused by "thought-waves." It is possible that the board of education was disposed to erect the new building. It is also possible that the notice of the general interest of the pupils attracted the attention of the members of the board, and caused them to consider the matter of the new building. And it is also possible that the idea of the "concentration" of the pupils acted upon the members of the board along the lines of suggestion—that is, the fact that the pupils were concentrating, being known to the members, acted as a suggestion. It *may* have been the "thought-waves," and it *may not* have been. I am growing more conservative about some things. I believe that we should apply the test of scientific reason to all things, rather than jump hastily at conclusions which may seem to accord with some of our own ideas.

ALL THE WORLD'S A STAGE.

The following interesting bit is clipped from an account of an interview between the *Chicago Tribune* reporter and Thomas W. Ross, the successful actor. I reproduce it because it contains a striking reference to the physiological principle of Suggestion, although the latter is not mentioned by name. Mr. Ross said:

"A dear old cardinal of the Catholic church, whom we met in Baltimore, told me that nothing could be done rightly without a direct appeal to a person's dramatic instinct. He said:

"All of our ceremonies, our music, and the various offices performed by the functionaries of the Catholic church are given with this in mind. We endeavor to make appeal to the senses of our congregation. The incense we burn is that their sense of smell may be pleased. We have the best music to be procured in order that the sense of hearing, no matter how critical it may be in some people, may be satisfied. The robes that the priests wear, the attire of the choristers, all were conceived and wrought with the sole idea of appealing to the senses and through them to the dramatic instinct of the people."

"And take lawyers. Did you ever know a successful one who was not a consummate actor—versed in all the arts of appeal to the senses? I never did. The man who is a good lawyer must know when to weep and how to weep. He must have the most perfect control of his voice, of his hands, of the muscles of his face. His imagination must be vivid—so much so that it may illumine the minds of those he desires to impress.

"And I wouldn't give a rap for a doctor who was not an actor. Successful physicians all are. Some are tragedians, some are comedians, some are a mixture of both, but they act—they have to.

"And so down the line of the people I have mentioned. If you watch you will see that I know what I'm talking about.

"All this being true, would it not seem to you that, the dramatic instinct being universal, it must be a right one, a good one, and the gift of a universal Father?"

"Mr. Ross asked the question softly. There was silence for a moment, then he said:

"Of course there are ministers who would be seriously affronted were I to say to them what I have just said to you, but the men in the pulpit who are the right sort—who understand people and life as a minister of the gospel should—do not rail against the stage."

MIND IMMORTAL.

Dr. Carl E. Guthe, professor of physics in the University of Michigan, in a recent lecture before his class made the following remarkable statement, according to the correspondent of the *Chicago Record-Herald*, who reports him as saying:

"If you claim that personality is both matter and mind, both physical energy and consciousness, are we not completely destroyed when death claims our bodies?" is the question Dr. Carl E. Guthe, professor of physics, answered in lecturing to students of the University of Michigan on the probability of life after death without reference to a religious theory, Dr. Guthe said:

"Our life is a constant growth of the human intellect, closely connected with the development of the body. But we know that there is a continuous interchange of cells, decaying and forming and yet, though the living tissues may, in the course of time, be entirely renewed, the individual continues to exist; it remains one and the same. But even the matter and energy which has been given off from the living body has not disappeared, it is still in existence though disconnected from the life-giving principle. Should we not demand that there should be a similar conservation for the invisible part of our life?"

"I have not the power to describe what the life after death is; the intellect will not tell us. However, I do not see any reason why the mind could not form new combinations which are beyond our comprehension, or why consciousness in a wider sense should cease with death.

"Why should we only ascribe personality to those combinations of matter and mind which appear in the form of animals or men? In a wider sense the universe has a personality, a spirit. We speak of the will of the people. Can we find a unity of purpose and feeling in as large assemblage as this?"

"While I have to content myself with the assertion that mind is as indestructible as matter and energy, my firm belief in evolution and in an orderly plan of the universe leads me to doubt that there can be any retrogression in its development. I believe my spirit will, after

death, be more advanced in all the characteristics of the human soul.

"And thus I find no difficulty whatever in believing in a personality embracing the whole universe and intimately blended with a marvelously intricate system of material bodies, a personality, different from ours, it is true, but since I form a part of it, one of the same nature as my own, only grander, wiser, more powerful and more just.

"In conclusion let me state that the views here advanced were not obtained by adherence to any theological or philosophical dogma, but were the result of a purely scientific search after a world picture which would satisfy not only the intellect, but the human soul."

A WORD TO MR. GROUCH.

Here is something good by S. E. Kiser in the *Chicago Record-Herald*. It is an interesting variation of the old theme, "Laugh and the world laughs with you; weep and you weep alone." Kiser hits the nail squarely on the head:

If you fancy when you stumble
Others wish to hear you moan;
If you think that when you grumble
Others make your woes their own,
You're a failure as a guesser;
Others may observe your fall,
But they'll think you awkward—yes, sir,
That is all.

If when you've become a quitter,
When you've lost the will to try,
When your words are always bitter
And the hopes within you die;
You suppose that your condition
Will put others in a funk
You possess a supposition
That is punk.

If you think when pain assails you
Other people will cry "Ouch!"
If you, when the thing which ails you
Is a well-developed grouch,
Fancy that the world will sadly
Sip of wormwood or of gall,
You are off, and mighty badly,
That is all.

The Editor will appreciate any "clippings" of interest to NEW THOUGHT readers, for this department.

Professor Samuels' Phenomenal Method Heals Like Magic

HIS PECULIAR SYSTEM OF HEALING
CAUSES ENMITY OF DOCTORS

Arrested Many Times

But Acquitted by Juries and Judges and Permitted to Continue in a Work That He Alone Can Do, as He Is the Only Man in the World Using His System—Patients Make Startling Statements of His Successful Method of Treating Consumption, Bright's Disease, Kidney Trouble, Blindness, Fits, Catarrh, Heart Disease, Cataracts, Nervous Prostration, Dropsy, Hay Fever and Many Other Diseases That Baffle the Skill of the Ordinary Physician.

Wichita, Kansas.—The almost miraculous cures of hopeless invalids made by Professor Samuels, of Wichita, Kansas, have been of such a startling character that they have aroused widespread wonder, admiration and curiosity. Time and again he has taken cases pronounced hopelessly incurable by the medical profession and restored the patients to life and health in a most phenomenal manner.

There is considerable mystery attached to Professor Samuels' method of accomplishing these marvels, and it is known that he does not use the drastic drugs and medicines that doctors depend upon. He claims to have discovered, in his forty years of practice, that a certain law of nature has peculiar properties heretofore unsuspected, and that by the application of this law, there is no disease he may not cure. And it is a matter of proof that, with the mysterious system this discovery gives him, he has made the blind see and the lame walk. He has revived the flickering spark of life in bodies on the very verge of the grave, and restored to health men and women given up to die by doctors and specialists.

Professor Samuels came into note several years ago by his almost miraculous cure of "Blind Joe," of Topeka, Kansas, who was well known in that city, having sold peanuts and pop-corn on the streets there for years. He

had been blind for ten years and had exhausted all the means in his power to be cured, but had given up in despair until he fell into the hands of Professor Samuels, who effected a cure.

Professor Samuels has been arrested many times for practicing his system without having a diploma. On being interviewed a few days ago relative to his many arrests, Professor Samuels said:

"Yes, I have been arrested many times for practicing without a license, but in no case have I been convicted. Naturally, the medical profession are jealous of my success and are fighting me most of the time, but how are they going to convict me? Do you suppose any jury, when my patients come into Court as they did at Alva, Okla.; Newkirk, Okla.; Ponca City, Okla., and other towns, and tell how I have cured them of all manner of troubles, do you suppose for a minute that any jury, hearing these people and seeing with their own eyes what I have accomplished, is going to convict me? My trial at Alva was before a very able Judge, Jesse J. Dunn, who is now Chief Justice of the State of Oklahoma; after hearing the evidence for and against me, I was acquitted. At Newkirk I was tried before Judge Hausley, a very able Judge. Judge Brown, a noted lawyer, was the prosecuting attorney, and fought the case very hard, but I was acquitted. These persecutions were brought because I have no license. Being the discoverer and only practitioner of my system of healing, how am I to have a diploma? I can't issue it to myself, and the medical fraternity, trotting along in the same harness for half a century, too blind to accept my discovery, which accomplishes actual results, make it impossible for me to procure a license as a representative of any of the recognized schools. So what am I to do but to proceed in my own way to perform cures that astound humanity?"

The Professor here laid before the reporter a reprint from the Court records showing the proof of his assertions that the Court had not convicted him.

Professor Samuels is a remarkable man. Bright, alert, progressive and, although sixty, he is straight and active and gives one the impression that he is much younger. He talks with such an earnest conviction and enthusiasm of his work that the listener must believe him and believe in his work.

"What is the nature of your treatment?" was the next question.

"That is a secret that has taken me many years of my life to perfect. I can only say that my results are obtained treating all diseases

through the eye. I cure by dropping a colorless liquid which I prepare into the eye. Strange as it may seem, so-called incurable cases of consumption, Bright's disease, dropsy, epileptic fits, nervous prostration are cured in this apparently miraculous way. My system is based absolutely on scientific principles. The eye is the window of the soul. I have evolved a system of treating other bodily ills, based on the relation of the eye to the system as a whole. This may seem strange, but I back up my claims by results."

Thereupon the professor placed before the reporter his "Message of Facts," affidavits and letters in great number, many of them from responsible and well-known people, all bearing on his statements.

This proved that Mr. Frank Hoff, now in business at 149 North Main street, Wichita, Kas., had been given up to die of consumption. He had been treated by the greatest specialist in Brooklyn, N. Y. It was some seven years ago, when he had tried everything else without avail, that he came to Professor Samuels and was cured. He is a large, strong man and weighs 240 pounds now, and, when called upon by the reporter stated that he owed his life to Professor Samuels.

Another noted case of consumption was the case of Mary Agnes Selden, 1820 East Murdock avenue, Wichita, Kas. Several years ago she came to Kansas from New York on account of ill-health. However, she began to decline, and tried numerous physicians, who said she had consumption. After she had practically lost all hopes, the case was taken by Prof. Samuels, who cured her. She was seen by a reporter, and she told of her remarkable cure. On her cheeks was the blush of health and her step was elastic. By her appearance none would suspect that she, a few weeks before, had been given up to die of consumption.

Mr. I. W. Shufelberger, living seven miles northeast of Wichita, who was almost blind and deaf, was led by his daughter to the office of Prof. Samuels, and was suffering a great deal of pain from his eyes. Professor Samuels restored his eye-sight after three weeks' treatment. He goes everywhere unattended and transacts his business and writes almost as well as he ever did in his life. After being entirely deaf in one ear for twenty years, he can hear the tick of a watch.

Miss Ida Garrison, who resides at 963 Roberts avenue, Wichita, Kas., was very low with tuberculosis and pronounced so by the very best authority. She tried all sorts of climate and the very best of doctors on lung trouble and was pronounced incurable by all. I took Miss Garrison under my treatment about seven years ago and she was treated about nine months and is now in perfect health.

Mr. B. R. Robey, who resides at 309 North Walnut St., Wichita, Kas., brought his mother, Mrs. P. Spidal, to Wichita to be treated by Professor Samuels. She was unable to move hand or foot; she was even unable to speak. Her case was paralysis. Physicians had given her up and considered her case hopeless. She was brought into Wichita on a cot and taken in an ambulance to the home of her daughter. She is now entirely cured.

Mr. Harry Evans, a wholesale lumberman, lo-

cated at 307 Winne Bldg., Wichita, Kan., had what the best physicians called Bright's disease. The doctors could not give him any hope and he continued to get worse. He was also losing his eyesight from what was said to be paralysis of the optic nerve. He took treatment from Prof. Samuels and began to improve from the very start. His eyesight came back and all symptoms of Bright's disease left. After taking Prof. Samuel's treatment, he was examined by the leading physicians and they stated he had not the slightest trace of Bright's disease.

Mr. Evans is known all over the country—a leading business man whose word can be relied upon and he would be glad to write or tell anyone of his experience with Prof. Samuels.

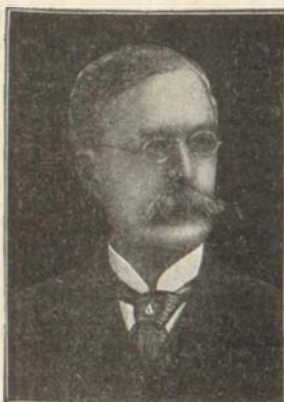
The little 7-year-old daughter of G. W. Newcum, one of Kay county's most prosperous farmers, was afflicted with epileptic fits. Mr. Newcum says that his little daughter had been suffering with this supposedly incurable disease ever since she was one year old, and that he had gotten every conceivable thing for relief, but to no avail until he went to Professor Samuels a year ago in August. The professor told him he had cured epileptic fits before, and could do it again. Professor Samuels immediately began treatment through the eyes, and the little girl has never had any symptoms of the trouble since. Mr. Newcum says she is now as sound and well as any child could be.

"Is it necessary for your patients to come to see you to be treated?" was asked. "No, I have perfected my treatment so that I can treat by mail. Many of my patients come to see me, but it is not necessary. I send my treatment to hundreds, and, in fact, am as successful in treating that way as though the patients were right here. To people from a distance who write me, I send an information blank to fill out. In this way I am enabled to send them the treatment properly prepared, with full directions for its use."

"I should think with your ability to cure you should be in a position to demand big money from your patients," remarked the reporter. "No, I do not do that now. My charges when the patients called on me in person used to be pretty high. I am getting old, and I feel that it is my duty in my last years to place my discovery in the hands of the poor as well as the rich. I believe that I owe a duty to mankind, and that as many people as possible should be benefited by my discovery. I want all humanity, no matter what race or nationality nor where located, to be benefited by my life's work. On this account I have reduced my charges so they are within reach of the poorest. I am always glad to hear from any one who is sick, no matter how poor they may be."

"My greatest aim in life from now on will be to relieve and cure the ills of humanity, and when death shall claim me I have arranged so that my secret will not die with me, but will be known, so that men in all ages to come will reap the reward of my life's work."

Every one who is sick, no matter what their trouble may be, should write Professor Samuels, room 115 Samuels Bldg., Wichita, Kas., for his "Message of Facts" and they will find something in it of interest to them.



SENATOR H. D. MONEY

At Present Leader of the Democratic Party in the U. S. Senate, most able Democrat in Office, indorses the Weltmer Institute.

Prof. S. A. Weltmer, Nevada, Mo.

Dear Sir and Friend—Having been twice under treatment at your School of Healing, I wish to express my appreciation of the courtesy and kindness I have received, also to make this acknowledgment of the inestimable value of the improvement in my physical condition. In my case your theory has been highly effective in practice. I have seen many wonderful cures made by your school, and in my own person experienced all that you have promised. I heartily wish you continued success.

Very truly yours, **H. D. MONEY.**

(Senator Money's home is at Carrollton, Miss., when not at Washington.)

A partial List of Especially Prominent People who appreciate our past services:

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Col. John Sobieski, Los Angeles.

Dr. Malcolm Cameron, Washington, D. C.

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Suggestive Therapeutics is not limited or accompanied by any fad; but in its technique employs any equipment or means, whether mental, mechanical or nutritive, which may be required to remove any obstruction to the restoration of health.

With the tissues revitalized and the circulation of the blood unobstructed it is perfectly natural for the "Constitution of the Patient," "Nature," or as we name it the "Sub-conscious Mind" to restore normal function and effect a cure. Just as it is perfectly natural for this same force to cure a broken limb after the bone has been reset.

Suggestive Therapeutics is an exact science. We can tell after a careful diagnosis just what can be accomplished.

No practices are used which might result in injury, or an aggravation of symptoms through lack of proper attention.

In our Sanitarium every established means of cure is constantly available, in addition to the Weltmer Method which alone has cured 100,000 abandoned cases. This gives the patient access to the scientific practices of every established system of treatment, all at one time, and all for one fee; and the time and fee required is no greater than would be required at the ordinary sanitarium where the patient is asked to spend his time and money, and in some instances **STAKE HIS LIFE** on the efficacy of one particular method of treatment, which is often more or less of a fad.

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